VOL. II. JANUARY, 1887. No. 1.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

Monthly, 50 cents per year. Single copy, 5 cents.

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THE UNITARIAN.

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to whom also all communications relating to circulation, non-delivery of the magazine, change of address, etc., should be made. Remittances may be sent at our risk in drafts on Chicago or New York, postal orders, or American or U S express orders, payable to J T. Sunderland Stamps (one-cent stamps preferred) may be sent in payment of a single subscription, or a dollar bill in payment of two, at our risk. If checks on local banks are sent, 25 cents must be added for exchange.

Our Boston office is at 141 Franklin street

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WHAT PEOPLE SAY ABOUT THE "UNITARIAN."

The most frequent word that comes to us about THE UNITARIAN is one of astonishment that we can give so much for so little,—a magazine the size we publish twelve times a year for 50 cents. Coupled with this come frequent expressions of gratification that now as a denomination we have a periodical whose price will allow it to go everywhere, to poor and rich, into country and city, and to be employed widely without large expense by Post Office Mission workers, by Churches to put on their tract tables, by friend to send to friend, and neighbor to neighbor, and parents to sons and daughters away at school. Very numerous and hearty are the expressions of satisfaction that come regarding our positive and unequivocal, while yet broad and catholic, Christian attitude. We quote below, almost at random, a few testimonials from a very large number of similar ones received:

From the State Geologist of ——: "I value THE UNITARIAN highly."

From a Western Professor: "I am much pleased with your magazine. The catholic, practical temper is the right one. I wish THE UNITARIAN had been started half a dozen years ago."

From a Student at Meadville: "Welcome to THE UNITARIAN. We students here feel the need of the positive side of Christianity, such as you present. Send me sample copies, and I will try to turn sympathy into money."

Among the Farmers: "I have been requested by our pastor to receive subscriptions for THE UNITARIAN. I will be glad to do all in my power to help you along. This is a farming section, so I do not expect to do much, but I send you eighteen subscriptions."

From one who has been a Unitarian Worker Fifty Years: "THE UNITARIAN has grown better each month, and the —— number surpasses all that went before it."

From a Boston Woman Settled in Colorado: "I must write to thank you for the good things I find in THE UNITARIAN. Every number seems to me perfect. You are certainly doing a grand work for a permanent cause."

From a Lady in a Southern City: "From every side I hear pleasant words spoken of THE UNITARIAN. One lady says she watches for it as though it were a ove-letter."

From a Lady in Central New York: "I wish to express my high appreciation of your excellent monthly. The message it bears is so pure, so noble, so deeply religious, that I cannot but wish it might find a lodgment in every home in the land."

From a Lady in Southern California: "THE UNITARIAN is more welcome than ever in our new home here, and it seems to me to improve with each number. The last number came when I was very tired, and I thought I would simply look it over and lay it by for another time, but I read article after article, and when I had finished I was not merely rested but refr eshed, ready to go to work withnew courage."

From a Lady of Small Means: "I am a widow, with only a very limited income. For a long time I have been spiritually starving in the midst of my orthodox surroundings. A few months ago a New England friend, visiting near by, showed me some numbers of THE UNITARIAN, and I said at once, 'I can take *that*.' I have done so, and cannot tell you how every month it feeds and satisfies and delights me."

From a Post-Office Mission Worker in Mass.: "I want to tell you how thoroughly I enjoy every department of THE UNITARIAN. I think the field NOTES particularly must prove a great incentive to larger work in all our churches."

From one of our most Active and Successful Western Post-Office Mission Workers: "Send me as many copies as you can spare, fifty at least. THE UNITARIAN is exactly what I want."

From another Western Post-Office Mission Worker: "Is there any way I can get more copies of THE UNITARIAN? I very much want a large number regularly."

From the Minister of a large Universalist Church: "I am much interested in THE UNITARIAN. I know that many subscriptions can be obtained in my parish."

From a Wealthy and Prominent Universalist Layman: "There is room for your monthly. I am warmly in sympathy with your desire for a more hearty co-operation between Unitarians and Universalists. We can all work together on the Christian basis."

From a Minister of an Orthodox Denomination: "I could use some more sample copies of THE UNITARIAN to advantage. It is first class in every respect."

From a Michigan Pastor: "Where do you pick up so much news? It is capital."

From a Western Pastor: "Please send me fifty sample copies of THE UNITARIAN to distribute among my congregation. I think I can get you quite a large subscription list."

From Another Western Pastor: "I send you fifty-nine names of persons to whom I hope you will send sample copies. I am with you heart and hand."

Another Western Pastor: "I send you eighty subscriptions for THE UNITARIAN: hope to make the number 150."

From a Massachusetts Pastor: "Every Unitarian family in our community but two now takes your monthly, and I hope to get those two before long."

TO OUR SUBSCRIBERS.

We call the attention of our subscribers to the fact that the first year of the UNITARIAN ended with the December number. The time has come, therefore, for those who began with the year, to renew their subscriptions. Let us ask, for our own sake and our subscribers', that these renewals be made as promptly as possible. For directions for sending orders and money, see above.

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A Monthly Magazine of Liberal Christianity.

VOL. II. JANUARY, 1887. No. 1.

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EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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TO OUR READERS AND FRIENDS.

In entering upon our second year, as we do with this issue, we wish to repeat what we said last month.

Twelve months ago this magazine was an experiment; now it is an assured success. We have asked for no pecuniary help, either to begin it or to continue it. After our first start with 2,500 subscribers, worked up by the kindness of friends, we have made no further special effort. It has gone of itself. We k by week, month by month, new subscriptions have kept coming in from all parts of the country, until within the year it has grown to 6,000 paying subscribers, and we are glad to say it is self-supporting. As to the work which we have tried to do, it is before our churches. We believed that a periodical was wanted at once cheap enough to be taken by all, broad enough in interest and sympathy to be of equal use West and East, and unmistakably trying to meet and help the Christian feeling which is ever deepening in our churches. In the original prospectus of this magazine, we said:

"The only basis upon which Unitarian churches anywhere can ever prosper and do their true work, is that of earnest, rational, distinctly avowed Christianity. So, it is this for which this monthly will stand, while yet desiring to keep *our fellowship* as wide as aims of common work and worship will allow. We want to do our part to promote in the homes and churches of our people a warmer piety, a reverent, intelligent study of the Bible and of the truths of religion, more active and united church life and work, and especially more zealous efforts to make known the broad, progressive gospel which has been committed to us."

This aim we have constantly held in view. It has involved some controversy which we would gladly have avoided. But so long as our Unitarian position is misunderstood or misrepresented by those who wish to widen it by putting Christianity and religion in the background, we suppose it will still be necessary to refute the sophistry and correct a blunder which is so crippling and injurious to our work as a church. We hope, however, that the recent emphatic reaffirmation of the Christian position of Unitarianism by our National Conference has settled that matter beyond the need of much further protest. And to the quiet, constructive, helpful work in our churches and in our homes, for which this magazine was established, we once more dedicate its pages.

EDITORIAL NOTES.

An English exchange mentions that one Thomas Schofield, aged 91 years, walked nine miles to pay his subscription to his newspaper! It was certainly very meritorious; still, we do not think it is necessary that our friends generally should wait till they are that age, and a prompt study of the notices on this subject on our cover would be helpful and encouraging to us.

We doubt if we have given our readers anything since we began which will be more serviceable in missionary ways than the interesting and excellent paper of President Livermore on "What Liberal Christianity has done for the World", which we print this month. The facts there brought to light will as-

tonish many who have known Unitarianism all their lives. But to the public at large they will be eye-openers indeed. It is not three months since the question was publicly asked by an Evangelical minister in a large union temperance meeting in one of our western cities: "What has Unitarianism ever done to benefit men?" with the answer implied, if not made in words, that it had never done anything. President Livermore's article modestly, but very clearly, answers the question.

Why should not the "Lowell lecture" plan be adopted in our churches? In these courses of free lectures, given each winter in Boston under the Lowell Trust, every lecture begins at a quarter to eight, exactly. The admission tickets, which are procured on application beforehand, are all numbered, corresponding to the seats, and up to 43 minutes past 7 the seats are reserved. Then, however, just *two minutes* before the lecture begins, all seats not taken are free, and the people unprovided with tickets, who have been waiting in the vestibule, come right in and take the vacant places, and without the slightest confusion, in less than a minute every comer is seated. It wants to be more clearly understood in our churches that the owning or hiring of seats gives the right to *occupy them*, but *not* the right to *keep them vacant*. This is sometimes forgotten, and in some of our churches there are people who expect to come in even in the middle of the service and find their pews still waiting, empty, even on occasions when there may be very many strangers waiting for seats. We do not believe that there are many persons of this kind in any church, but even a few such can nullify the hospitality of a whole congregation and get a church a bad name as selfish and exclusive. If we are to have the pew system, let us at least have it arranged so as to minimize its evils. As carried out at present in many churches, it is an outrage on the name and spirit of Christ.

One of the most interesting signs of the drawing together of religious thought that we have met with is the publication of a hymn book for Jewish worship.* Whether it has yet been actually adopted and come into use in any of the synagogues we do not know, but its compilation by a rabbi held in such universal respect as Dr. Gottheil indicates unmistakably a movement that way among our Jewish friends. The special interest of it is, that while some very noble poems are by Jewish writers, especially some of the finest by Dr. Gottheil himself, it also includes many from Christian hymn writers, such as Montgomery, Mrs. Hemans, Sir John Bowring, Doddridge, Charles Wesley, and our own S. Longfellow, Emerson, Whittier, O. W. Holmes, Furness, Lowell, Chadwick and Alger.

We are sorry to see that the resolutions of the Missouri Valley Conference at Topeka, looking toward the possibility of reconciliation in the West are met by *Unity* with strong opposition. We would remind our readers that the resolutions adopted were as follows:

Resolved, that this Conference recognizes the entire independence of each Unitarian congregation, and claims no ecclesiastical authority whatever. Its relation to the churches represented is advisory only.

Resolved, that this Conference stands for the upbuilding and maintenance of pure Christianity.

Resolved, that in thus declaring plainly the nature of our organization, we do not intend to limit our fellowship, but on the contrary declare that our fellowship is conditional upon no dogmatic test, and we welcome all who are willing to work with us for the establishment of truth, righteousness and love in the world.

Against these resolutions *Unity* comes out with a long article by Mr. J. N. Sprigg, attacking the term "Pure Christianity" as a creed than which none is "more essentially dogmatic"—as it has previously attacked the words "God" and "worship" on the same grounds. Against such a feeling argument and controversy are useless. We can only express our deep regret that our *Unity* brethren are willing to take such a position, and are not willing to acquiesce in

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* Hymns and anthems adapted for Jewish worship, selected and arranged by Dr. Gustav Gottheil, rabbi of Temple Emanuel, New York.

so broad and fair a proposition for reunited action as that suggested by our Missouri Valley friends, who were not at the Cincinnati Conference, and had no part in the action there taken, either for or against it, and have only desired to find a *via media* which should express the religious object of our Western work in the broadest and most absolutely undogmatic way, while guarding the perfect freedom of our welcome to all who really wish to work with us. It is difficult to see how other than serious results can come from this extreme and uncompromising attitude of the *Unity* brethren if it is persevered in. Do they not realize its consequences?

Since so strong intimations have been received that we are not to be allowed the use of the Methodist church at Saratoga in 1888, and since it is well known that there is no public hall in the city suitable, the question is naturally being raised in different quarters, What is to be done? We are glad to find that the answer is beginning to be whispered in Boston, if not elsewhere, Why not build a Unitarian Hall? At the last meeting of the Boston Unitarian Club, Vice-president Leverett Saltonstall proposed as the next work of that club the erection of such a hall. Already has that organization, brief as its history has been, honored itself by giving to the denomination a splendid Headquarters Building in Boston—the finest denominational edifice in America. It is almost too good to be hoped that we may have from the same source a Denominational Hall in Saratoga. Yet stranger things than even this have happened.

Chicago is to have a Training College for City Missionaries. The movement to establish it was undertaken by Mr. Moody a year ago. Before an immense audience in Farwell Hall he urged the importance of such an institution, and promised that if $250,000 could be raised for its founding and proper endowment he would spend several months of each year in Chicago laboring in connection with it. The money has now been secured. We see in such a training school an institution of some theological narrowness, of course, and yet of great practical good. It looks to the raising up of a ministry for the poor—something of the highest possible importance. We wish it was to be Liberal Christian; but we are glad it is to be established, even if it must be dominated by the religious views of Mr. Moody. We cannot but remember with shame that in this great city of 700,000 people, with all its poverty, ignorance and crime, we as Unitarians have no city missionary, and have had none, we believe, since Robert Collyer established Unity Church.

We think there is a growing demand among the more thoughtful of our own people, and also in other communions, for little hand-books of daily devotion—handy volumes which gather up the choicest words of Scripture and the noblest utterances of the religious life of our times—especially in poetical form—for use morning or evening, or at some quiet hour, as helps to the religious life. This seems to us a sign of spiritual health. We are glad to see an increase in the number of such volumes, produced in convenient and tasteful form and at moderate cost. The American Unitarian Association has long published two of proved excellence, namely, "Daily Praise and Prayer" and "Day Unto Day". Others, compiled more recently, may also be obtained from the same place or almost any other bookstore. We name "Daily Strength for Daily Needs", "Beckonings for Every Day", and "Help by the Way",—all excellent collections. There are also several little volumes of religious poetry of the most devout and helpful kind, not arranged a portion for each day, and yet well adapted for daily use. Among the best of these are "Sunshine in the Soul", vols. I and II, "Quiet Hours", vols. I and II, and "The Blessed Life".

We are sure no person can spend a few quiet moments once or twice a day with such a book as any one of these named without finding his aims elevated, his motives ennobled, his life growing more peaceful and strong.

And no family can regularly assemble themselves together for the same purpose without blessing to old and young.

THE BI-CENTENNIAL OF KING'S CHAPEL, BOSTON.

Perhaps no more impressive commemoration service ever took place in Boston than that held December 15th, in King's Chapel, to celebrate the two hundredth anniversary of the founding of the historic society that worships there. In the decoration of the chapel nothing was omitted that could assist in bringing to mind the long and eventful history through which building and society have passed. The edifice and its furnishing are themselves, as they ordinarily stand, venerable and noble relics of old Boston—*ancient* Boston, it seems to us—surviving in the midst of the Boston of to-day. But the venerableness of the place and its associations was made vastly more impressive by the decorations, draperies, portraits, mementos that on every side met the eye; among these a restoration of the great square pew of the royal governors; the royal coat of arms hanging upon the pulpit; around the clock the royal cross of St. George and the flag of Scotland; the flag of England before the union of Scotland and Ireland; the great flag of New England under Sir Edmund Andross; the banner of Massachusetts Bay previous to 1700; the regular provincial flag; the Pine Tree flag, carried at the siege of Louisberg; the flags and banners of the Revolution, ending with the American flag; copies of the coats of arms of many distinguished persons belonging to the parish of King's Chapel in the pre-revolutionary period, most of which at that time were placed in the church; portraits of six or eight of the old colonial governors who regularly attended the services, and of ministers and many eminent members of the society in earlier and later times. The array was most striking, taking us back not only beyond the birth of our own nation, but actually to the days of James Stuart in the mother country, and Louis XIV in France.

Of course, the addresses made on the occasion were mainly historical and backward-looking, but their aim was, after all, to trace the growth of religious thought, and the broadening and deepening of religious life, and to do homage to the noble men whose influence for good still so powerfully remains; and thus the whole effect of the service was tonic and consecrating as well as tender and promotive of reverence for the past. The fact that the King's Chapel congregation was the first in America to become Unitarian, and the further fact that it came to Unitarianism from Episcopacy, and not from Orthodox Congregationalism, as most of our other older churches in New England did, of course gave to the occasion a peculiar historic interest to Unitarians.

The speakers were Mr. William Minot, of the King's Chapel congregation; Rev. Henry W. Foote, the minister of the church; Governor Robinson; Dr. George E. Ellis, president of the Massachusetts Historical Society; Rev. George A. Gordon, minister of the Old South Church, which has had some close historical relations with King's Chapel; President Eliot, of Harvard University, who was a King's Chapel boy; Rev. Phillips Brooks, of Trinity Church, which sprang from the King's Chapel society; Dr. J. H. Morison; Rev. James Freeman Clarke; Dr. A. P. Peabody, and Prof. Francis G. Peabody. A poem was read by Oliver Wendell Holmes.

The lessons of the occasion were impressively gathered up by Prof. Peabody, in his closing address, a part of which we give. Speaking of the hurrying, eager methods of many churches to-day, as contrasted with the quieter and more serious feeling which has always ruled in King's Chapel, and of the social spirit which in many a place is seeking to dominate if not to cast out the distinctly religious spirit of the former time, he said:

I hear much about adapting our churches to the life of to-day, and making them social, homelike and modern. I am thankful that my memories are not of church sociables and parish kitchens, but of a place filled with the sense of God, and in which human associa-

tions were subordinated and accessory. I hear much, also, about making the Sunday-school the children's church, and freeing the young from their fatiguing attendance on general worship. I am thankful that I was born before this new regime, which puts asunder on the Lord's day the families whom God hath joined together, and which makes the Sunday-school the rival, if not the enemy, of the church.

I thank God for the influence of a worshipful church, and as I, with the younger generation, look forward from this commemoration of the past to the problems of the future, it is the element of a permanent faith for which we look to a church like this. What the religion of our time has to fear is not that it shall be unscientific in its thought, or unpractical in its conduct. Never before have the churches applied themselves as they are now doing to the worthy tasks of scientific theology and of practical usefulness. But what we have to fear is this—that in this great and wise transition into clearer thinking and better doing we may pass out of the atmosphere of devout feeling and prayerful meditation, the only atmosphere which is religion's native air.

We should, then, be trying to gather the fruits of life without nourishing the roots of life. We should find small gain in the science of religion if we lost the experience of religion. We should have no legitimate basis for a common life of work if we had no common life of prayer. Such is the lesson which many a soul has learned, as it has turned alike from its thought and from its work to the influences of this holy place, and such will still be its message to a restless and fretful world. May it still stand among us for the foundations of religion, for reverence, for piety, for worship, so that the young of the new time shall bless it as the fathers of the old time have done. Let the tides of the city ebb with the night about it into rest, and let the returning flood sweep about it with the roar of each new day. Still may it stand, as it so long has done, like a lighthouse set in the midst of a surging, dangerous sea, with its light kept burning and its message of a quiet harbor for the soul.

SOCIAL SCIENCE AND RELIGION.

We have been struck by the following utterance from Julian Hawthorne in the New York *Sunday Herald*. In a popular review of a work on Social Science, Mr. Hawthorne says:

He [the author of the book under review] tries, like other reformers, to suggest some plan whereby the present civilization and prosperity can be maintained without such terrible inequalities of social conditions as now mar it. But who can affirm that our present civilization and prosperity are desirable at all, or can be made compatible with general contentment and happiness? Certainly the happiness of no human being can be traced to these causes. Man has never succeeded in any effort to increase the happiness of his fellowman by material benefits. All successful efforts in that direction have been operative in a more interior sphere. Money, and money's worth, are of no essential or permanent use. We stand on what we have and want more. Were all men Rothschilds it would make no difference to any man. These are the baldest commonplaces, but they are true. It is the man, and not his circumstances, that is ailing.

Some of these sentences are clearly extravagant—*so* extravagant that we cannot for a moment subscribe to them. And yet we believe there is lying at the bottom of the whole a profound truth, which it is gratifying to see writers writing from a standpoint outside of that of religion, calling attention to. The scientific and mechanical progress of our century has been so marvelous and unparalleled as well nigh to turn the heads of our generation.

Must not there come a reaction from this worship of the external? Must not quick transit, electricity, the rapid production of goods, come to have in our eyes less relative importance than we have been giving them in our civilization? We think of our civilization as of an exceptionally high type. Is it so high as we think? For the past ten years we have had no end of talk of the power of circumstances, and the importance of environment; and the great push has been to elevate the degraded by bettering their outward conditions. This is well, if it doesn't blind our eyes to the still deeper significance of *inward* conditions. But woe to us if we forget that beautiful lives may be lived over bare floors, and miserable and despicable ones in palaces. It doesn't necessarily ennoble life to be able to travel sixty miles an hour, or dine at great cost, or indulge one's taste in art. Of course the physical and material must not be neglected, but social science and philanthropy must look deeper than these in their efforts to elevate humanity, or miserably fail. In a word, education and religion,—an education which shall be wise enough to push forward the moral even pace with the intellectual,

and a religion wise enough to ally itself with light,—these forever must be the great, all important agencies for the elevation of the race and the ennobling of human life.

Looking at the inequalities of social conditions around us, and the discontent and suffering more or less connected with the same, we would not say, "it is man and not his circumstances that is ailing". But we would say, that any amount of betterment of circumstances that leaves the man unimproved in mind and spirit, can be but a very superficial good. Knowledge, hope, courage, self-respect, self-reliance, the feeling that the world is not a prison but a school, a part of a Father's house, the faith that life is full of possibility and promise not only for today but for infinite tomorrows—these are the deep needs of man, these and only these are the things that have power really to lift up and ennoble his life. We are glad to see signs that not only popular writers like Mr. Hawthorne, but also not a few of the more thoughtful and trained of our social scientists, are giving increasing attention to the moral and religious side of the great social and industrial questions before our age. It is growing increasingly clear that in the solution of these the Christian church must have a most important part.

UNITARIANISM IN POLAND.

The series of articles we are giving upon the ancient Unitarian church in Transylvania has set me wondering how many of our readers are aware that at one time there was a strong body of Unitarian churches in Poland. Perhaps it may add interest to the valuable papers of Mr. Boros if I interrupt them by one on this kindred subject.

The story of the Polish Unitarians is one of the sad pages of history, something like that of the Huguenots,—one of the noblest elements in a nation's life crushed out by persecution, and the nation being irretrievably weakened by the loss. When the Reformation began, Poland was, religiously, about the freest country in Europe. It was the one country of Europe in the sixteenth century in which there was almost entire freedom of religious opinions and worship. This was the work of the two Sigismunds,—two of the most enlightened kings of the age. Soon after the first of them—Sigismund the Great—came to the throne, Luther began his memorable struggle with the papacy. In most countries this created fierce conflicts and mutual persecutions and exclusions. Eck, the great champion of the papacy, applied to Sigismund to take severe measures with the Polish Lutherans, to "separate the goats from the sheep", but the wise king replied that he "wanted to be king of goats as well as king of sheep." So the Lutheran Protestantism got a strong foothold in the country; and then something else followed in which our readers are interested. Some of the Reformers could not stop where Luther and Calvin stopped. They went back to the pure Christianity of the first century, not only before the Papacy had sprung up, but before Orthodoxy had sprung up. One of these "reformers of the Reformation" was Servetus, whom Calvin burned for denying the doctrine of the Trinity. But the blaze of that fire only attracted wider attention to the cause for which he suffered. Unitarianism became a wide-spread heresy. Its leaders were Lælius Socinus and Faustus Socinus, from whom the Unitarians were often called Socinians. Now in most of the countries, even where the Reformation held sway, Unitarians were persecuted. But Sigismund would not allow either the Catholics or the Lutherans to persecute in Poland, and so those who held Unitarian views were not crushed out in Poland, as they were in Geneva or in Holland. They grew into a party, few, but of strong independence and intelligence; they were strengthened by the visits of Italian and Swiss refugee Unitarians. Gradually they began to assert themselves in the Lutheran synods, —for they were in the Lutheran church at first—and then at last the Trinitarians at a great assembly excluded them from their synods, and they had to set up a separate little Unitarian church and

synod of their own. The people called them the leper church; they called themselves the "Polish Brethren" and the "United Brethren" or "Unitarians". It was at first a very feeble church; but then came Faustus Socinus to find a refuge in Poland; and his rank and high scholarship gave him a standing at the court and with the higher classes, and many of the nobles began to espouse his simpler doctrines. Unitarian churches sprang up in the capital and in many cities and villages all over the country. But the culmination of their fortune was when Prince John Sienienski, one of the highest Polish nobles, invited them to settle in his new city of Racow or Racovia. There the Unitarians of Poland made their headquarters. There they set up a famous college of the higher learning, which became so famous that it was called the Sarmathian Athens, and often had as many as a thousand students at once. It is good to hear that, even so early, these Unitarians so well understood the principles of religious liberty and of respecting other people's opinions, that many Catholics sent their sons to that college at Racow, because the education was so good, and no one was interfered with by Protestant proselyting. Perhaps this fact of some of the Catholics sending their sons there angered the priests, for, in spite of the government toleration, we find that the Unitarians had occasionally to suffer. On Ascension day, 1598, a mob, under Jesuit instigation, dragged Socinus, an old man now, half naked from his sick bed, burned his books and papers in the market place, and with a drawn sword over him threatened their poor victim to burn him also unless he would recant. Did he recant? "I retract nothing", he cried out. "What I was I am, and by the grace of our Lord Jesus Christ shall be to my last breath! Do you what God permits"! Socinus was rescued, indeed, this time, and for half a century still, the Polish Unitarians maintained their church. But then came trouble. By the middle of the seventeenth century, 1649, the zeal of the Reformation had a good deal weakened throughout Europe. Catholic reactions had taken place here and there. A Catholic reaction was taking place in Poland. In that year—1649—the Catholic party were strong enough to procure the election to the throne of John Casimir, who before his election to the throne had been a cardinal and a Jesuit, and who was still a vehement Catholic. Then the religious disputes broke out. On one side were the Catholics—the majority of the nation, with the king on their side. On the other were a strong minority of Greek Christians and various Protestants, including Unitarians, who were all classed together as the "Dissidents". If the Catholics could not crush all the Dissidents, it would be something to crush the Unitarians, who were among the boldest and bravest of them. It was not hard to find a pretext. Two boys in the Racow college were seen to throw stones at and break a crucifix. Straightway the Diet of Warsaw, in which the Catholics had a majority, decreed that the college should be demolished, its teachers banished, and the Unitarian press stopped and churches closed. It was terrible; but resistance was impossible. Not a Protestant church in any of the great countries but was glad to see the Unitarians crushed. The sister Unitarian church of Transylvania was trembling for its own existence, and powerless to help. In a few years these measures were followed up by still severer ones; and at last, in 1658, the Polish Diet, at the instigation of the Jesuits, decreed the absolute expatriation of all Unitarians! Three years were given them to leave the country. They petitioned for longer time and the three years were changed into *two;* and finally, in the year 1661, the Unitarians were all driven from Poland and it was made a death crime to profess their doctrines or to harbor their persons. A few lingered on in miserable concealment; very many died of their sufferings; the bulk passed into other lands. The Unitarian Church in Poland—one of the bravest and truest constituents of the national life—was wiped out! B. H.

The Andover Review is beginning a series of editorial articles on "Christianity and Its Modern Competitors", which promises much.

ONE UPWARD LOOK EACH DAY.

Sunday.

Every day is a fresh beginning,
Every morn is a world made new.
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed,
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Let them go, since we cannot re-live them,
Cannot undo and cannot atone;
God in his mercy receive, forgive them;
Only the new days are our own.
To-day is ours and ours alone.

Every day is a fresh beginning;
Listen my soul to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.

Monday.

And I will bring the blind by a way that hey knew not; I will lead them in paths that hey have not known: I will make darkness ight before them, and crooked things straight. These things will I do unto them, and not forsake them.

I know not the way I am going,
But well do I know my guide;
With a child-like trust I give my hand
To the mighty Friend by my side.
The only thing that I say to Him,
As He takes it, is, "Hold it fast,
Suffer me not to lose my way,
And bring me home at last."

Tuesday.

The ship may sink,
And I may drink
A hasty death in the bitter sea;
But all that I leave
In the ocean-grave
Can be slipped and spared, and no loss to me.

What care I,
Though falls the sky,
And the shriveling earth to a cinder turn?
No fires of doom
Can ever consume
What never was made nor meant to burn.

Let go the breath!
There is no death
To the living soul, nor loss, nor harm.
Not of the clod
Is the life of God:
Let it mount, as it will, from form to form.
What is excellent,
As God lives, is permanent.
Hearts are dust, hearts' loves remain;
Heart's love will meet us again.

Wednesday.

If I were told that I must die to-morrow,
That the next sun
Which sinks should bear me past all fear and sorrow
For any one,
All the fight fought, all the short journey through,
What should I do?

I do not think that I should shrink or falter,
But just go right on,
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise and move, and love, and smile and pray
For one more day.

And lying down at night for a last sleeping,
Say in that ear
Which hearkens ever, "Lord, within thy keeping,
How should I fear?
And when to-morrow brings Thee nearer still,
Do Thou Thy will."

I might not sleep for awe; but peaceful, tender,
My soul would lie
All the night long; and when the morning splendor
Flushed o'er the sky,
I think that I could smile, could calmly say,
"It is His day."

Thursday.

But if, instead, a hand from the blue yonder
Held out a scroll,
On which my life was writ, and I with wonder
Beheld unroll
To a long century's end its mystic clew,
What should I do?

What could I do, O blessed Guide and Master,
Other than this:
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by Thee?

Step after step, feeling Thee close beside me,
Although unseen;
Through thorns, through flowers, whether the tempest hide Thee
Or heavens serene;
Assured thy faithfulness cannot betray,
Nor love decay.

I may not know, my God; no hand revealeth
Thy counsels wise;
Along the path a deepening shadow stealeth;
No voice replies
To all my questioning thought, the time to tell;
And it is well.

Let me keep on, abiding and unfearing
Thy will always,
Through a long century's ripening fruition,
Or a short day's.
Thou canst not come too soon; and I can wait,
If Thou come late.

FRIDAY.

As violins in foreign lands,
Broken and shattered o'er and o'er,
When mended and in skillful hands
Make sweeter music than before,
So oft the heart, by sorrow torn,
Gives forth a loftier, sweeter song
Than that which greeted us at morn,
When it was new and brave and strong.

Well to suffer is divine;
Pass the watch-word down the line,
Pass the countersign "Endure!"
Not to him who rashly dares,
But to him who nobly bears,
Is the victor's garland sure.

I hear it singing, singing sweetly.
Softly in an undertone—
Singing, as if God had taught it,
"*It is better further on.*"

SATURDAY.

Like a cradle, rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On a little face below,
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow,
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss, and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best,—
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

WHAT HAS LIBERAL CHRISTIANITY DONE FOR THE WORLD?

It has recently been asked, What good has Unitarianism, or any other form of Liberal Christianity, ever done?

The question set me thinking; and here is the answer that came to my mind.

I. The first good I thought of as arising from Liberal Christianity, was a *better Theology.* A great and good theology is one of the best things anybody can give the world. Noble principles, true ideas, heavenly truths produce good results. By Liberal is meant, to be free from the hindrances and corruptions to which other forms of Christianity are subject, to be charitable in its fellowship, to be large-minded in its plans and purposes, to be inclusive rather than exclusive in its spirit, to hold the unity of spirit in the bond of peace. Many doctrines receive the sacred sanction of the truth, which are the traditions of men, not the commandments of God. The trinity, total depravity, original sin, eternal punishment, predestination, particular grace, the Godship of Christ, miraculous conversion, the Liberal theology rejects. In the place of these its Christianity of Christ gives one God our Father in Heaven; one beloved Son of the Father whom to know is Life Eternal; the capacity of all men to be sons of God; sin its own hell and goodness its own heaven; life an education; the supreme end of our being service to God and man.

II. Next to the gift of a new and purer theology, which the Liberal Church under its various denominations has given the world, we come to the good it has done in *applying Christianity* to the wants and woes and sins of our race. In enumerating its acts of *philanthropy,* far be it from me to boast of them or glory in them. Rather would I say that with such a theology we ought to have done far more and better. With such views as we entertain of God, of Christ, of man, his nature, his destiny, we have come far short of our duty. All that has been accomplished is but the first few drops of the shower of beneficence that is some day to pour down to fertilize the earth and wash white its bloody stains of war, intemperance, lust and misery, which have polluted the fair face of the universe and destroyed the happiness of its children.

I will proceed to enumerate some of the *philanthropies* which have sprung from the Liberal churches and their members, and which date back to the great philanthropist Christ, and the greater philanthropist God.

1. The movement for *Peace* in America was due to Dr. Noah Worces-

ter, a Unitarian, the intimate friend of Dr. Channing. He wrote the first powerful remonstrance in 1814 against resorting to brute force to settle the disputes of nations. It was a tract called a "Solemn Review of the Custom of War." It was widely circulated in this country and abroad, and was one of the earliest impulses to the American Peace Society and the British Peace Society. It was translated into several languages in Europe. Dr. Worcester founded and edited for ten years *The Friend of Peace*, a magazine devoted to promote the cause. He has been truly called "the Apostle of Peace", and honorably won that name, the Peace Maker, pronounced "blessed" in the beatitudes of Jesus.

2. The first decided *Temperance* movement in America began under the inspiration of the Liberal faith. It was in Boston, Salem and Beverly, under the auspices of such men as Nathan Dane, Robert Rantoul, Abiel Abbot, Dr. Kirkland, Chief Justice Parsons, and later of W. E. Channing, Dr. Lowell, John Pierpont, and Moses Grant and others, that a society was formed to promote the cause, which has now gained such strength in the world. Other beginnings were made elsewhere, but the weight of public opinion was given to the enterprise in the Pilgrim City and in the Pilgrim State. And it was baptised in the name of the Christian faith.

3. The *Anti-Slavery* cause was so largely the result of Liberal thought in religion as well as in philanthropy, that it has always been difficult to establish Liberal societies in the South, and is so to this day. Garrison, May, Channing, Sumner, Hale, Adin Ballou, Parker, Emerson, Lowell, Whittier, and many others in the Abolition ranks, were largely believers in the better Theology, which has always taught that to help the helpless, to free the oppressed, to save the lost, to bring deliverance to the captive, was more than the Thirty-nine Articles or the Assembly's Catechism.

4. *Sunday-schools* were first introduced into America by three churches of the Liberal faith, in Beverly and Boston, Mass., and Wilton, N. H. Robert Raikes, their founder in England, might be called an evangelical Liberal. Many of the churches of past ages have imitated the first disciples of Christ, in rebuking little children and repelling them from his presence, rather than Christ himself in his tender love for them, saying, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." The Liberal theology vindicates the Christian birth-right of the child, and would allow no break requiring a violent and abrupt revolution in character. The growth of the blade, and then the ear, and then the full corn in the ear, or the light shining more and more unto the perfect day, it believes to be the best emblems of the religious life.

5. The answer to the question, What good has liberal Christianity done? may again be answered by citing the *Ministry at Large*, which was created by Dr. Tuckerman, of Boston, and followed up by C. F. Barnard, F. T. Gray, H. Wood, S. B. Cruft, S. H. Winkley, E. J. Gerry, W. P. Tilden and many others—a noble work which has been extended to many cities in this country and in Europe. The old idea of city missions and relief unions was either to render physical aid by itself or spiritual aid by itself, either the loaf of bread or the tract, each separately. The Tuckerman ministry was to combine the two, to relieve poverty and at the same time to provide worship and faith. Dr. Tuckerman was an intimate friend of Dr. Channing, and drank in inspiration from his lips, as he went forth to minister to the lowest and the most unfortunate of the race. It was a remark casually dropped by Dr. Tuckerman in the presence of Mary Carpenter, of England, that sent her forth as a noble philanthropist to raise the fallen of her sex, to provide ragged schools in the great cities, to accomplish measures of British legislation for the elevation of the perishing classes, and to raise the women of India to the rights and dignity of their sex.

6. *Ragged-schools* in England were first started by John Pounds, a poor

shoemaker of the Liberal faith. They have probably done more to save the outcasts in the great cities than almost any other instrumentality. The history of John Pounds is a chapter in Liberal Christian philanthropy never to be forgotten.

7. The first active agitator of public hospitals for the *Insane* was Miss Dorothea L. Dix. She also was a member of Dr. Channing's church, from which many philanthropies sprang forth to ameliorate the sorrows and sins of mankind. Miss Dix, like John Howard, went forth through the length and breadth of the land to arouse public opinion for the relief of these most unfortunate members of our humanity. She visited the State Legislatures, the Congress of the United States, gathered statistics, awakened the attention of public men, appealed to the churches, drew up memorials and petitions and was instrumental in soon getting established nineteen hospitals in as many states. The good work went on, and from the zealous impulse she gave, state hospitals, one or more, are to be found in every state, and not only so, but the attention of the whole civilized world has been more carefully and earnestly devoted to this cause. Nor was Miss Dix satisfied with limiting her work to the insane. She has visited most of the jails and states' prisons in the United States and Canada for the relief of prisoners and the promotion of better methods of prison discipline. In the sanitary work in the Crimea, in the war between Russia and the Allied Powers, she was engaged in ministering to the sick and wounded soldiers and sailors; and in the civil war in our own country she went to the front and devoted herself to hospital and field service in the same way. Her life, when written, will tell a wonderful tale of what one frail and often suffering and invalid woman can achieve when she stretches out her hand in the name and the spirit of Jesus of Nazareth. Wonders of benevolence have sprung to light, and her path through life has been a series of moral and spiritual victories.

8. This leads me to speak of *Miss Florence Nightingale*, and her work in the Crimea and in England, for army hospitals and the relief of the sick and wounded in the field during war. She is a Liberal Christian of devoted piety. Perhaps no woman in the world wears a brighter crown of pure, disinterested benevolence.

9. This again brings me to the noble *Sanitary work* done for the soldiers and sailors of our war by Rev. Dr. Henry W. Bellows, of New York, a most earnest preacher and illustrator of the Liberal faith. In the spirit of Miss Florence Nightingale of England, and of Miss Dix of America, in their labors and sacrifices in the Crimean war, he took up the plan of creating a comprehensive *Sanitary Commission* of the United States, to raise money to send to the front hospital supplies and medical and other stores, and to organize corps of physicians and nurses for army and navy relief, and thus supplement all the Government could do for the remedy and alleviation of the inconceivable sufferings of the camp, the field, the prison and the ship. Sixteen millions of dollars were raised, two millions in California alone, by the energy of Starr King and Dr. Bellows, for this magnificent charity. An army of agents, nurses and physicians were sent into the field, and an amount of good was accomplished such as eternity only can measure or reveal. If we raise statues and monuments to those whose dread office it was to destroy men's lives, why should we not honor in a similar or some nobler way him who was the savior of multitudes of lives, and whose single hand lifted the burden from countless thousands, and smoothed the pillow of distress and death for the wounded and dying? If any man in America deserves a statue in the Capitol, or in Central Park, it is Dr. Bellows.

At the same time in the war his friend and brother of the same church, Rev. John H. Heywood, of Louisville, Kentucky, devoted himself to the same work, and accomplished a vast amount of good in connection with the Sanitary Commission of the United States. Many other noble, self-sacrificing men and

women—Revs. Messrs. Knapp, Fuller, Staples, Richardson, Forman, Conant, Collyer, W. H. Channing and Mrs. Mary A. Livermore ought to be mentioned in this connection, but they can only be referred to here. They all hailed from the faith of Channing and Ballou.

10. Rev. Dr. W. G. Eliot, of St. Louis, created a *Western Sanitary Commission*, which disbursed half a million a month for the relief of the soldiers in the armies and hospitals of that part of the country. He resigned for one year his duties as pastor of the large Unitarian church in that city to devote himself to this work. The history of that noble enterprise is one of the most cheering chapters in the history of the great civil war. Dr. Eliot is also the founder of the Washington University, of St. Louis.

11. If asked further, by some unsatisfied inquirer, what good has ever been done by Liberal Christianity or Liberal Christians, we will point to the *Cooper Institution* of New York, founded and endowed by Peter Cooper, a member of Dr. Bellows' church, and a constant, devout attendant on his ministry. This institution, with an endowment of over two million dollars, was established to give an industrial and artistic education free to the children of the people, to open a library and reading-room to all.

A similar institution, though different in details, called the *People's Palace*, has recently been established in London. Mr. Beaumont, a Liberal Christian, was the founder. It was dedicated last year by the Prince of Wales.

12. The movement for the *more Humane Treatment of Animals* may be said to have originated from the members of the Liberal church. It was Mr. Richard Martin, a member of the British Parliament from Belfast, Ireland, who first proposed a bill in that body to ameliorate the condition of animals. He was a Unitarian. In America it is Henry Bergh, a member of Dr. H. W. Bellows' church, who has been the great philanthropist in this cause, and he may be said to have been appointed and set apart to this office by his pastor. And in Boston the leading spirit in this work has been Mr. George T. Angell, who is also a liberal Christian. So was Mr. Abram Firth. The most efficient worker in this noble cause in the West has been the Unitarian, Rev. Gustavus E. Gordon, of Milwaukee, Wis., who is President of the American Humane Society.

13. *Free town and city Libraries* were first opened in this country by Rev. Dr. Abbot and Rev. A. M. Pendleton, Liberal ministers, in New Hampshire. The Boston Public Library was largely due to Prof. Ticknor, a Liberal layman of Boston; and Rev. Theodore Parker bequeathed to it his private library of 15,000 volumes. Very recently, by the bequest of Enoch Pratt, of Baltimore, a public library has been created in that city and endowed with over a million of dollars. Mr. Pratt is also a liberal donor to the Colored Orphan Asylum of Maryland, to the Hampton Institute for the Education of Indians and the Colored Race, to the Meadville Theological School, and to the Free academy of his native town in Massachusetts. He is a member of the Unitarian church of Baltimore, Rev. Chas. R. Weld, pastor.

14. *The Flower Mission*, which is now in operation in America and in Europe, by which flowers are distributed to asylums, gaols, prisons, hospitals, and to the sick among the poor of the cities, is due to a lady missionary at large in Hollis-street Church, Boston, under the ministry of Rev. George L. Chaney. Coming one morning into the city from the country with flowers in her hand, she was followed by a group of poor children, eagerly asking for a flower. The thought then occurred to her, what a blessing to many shut up in close quarters in hospitals, children's and old people's homes, and in prison, it would be to furnish them with bouquets of flowers fresh from the country gardens and fields! No sooner thought than done. From this little seed-germ has burst into bloom a philanthropy that has spread not only over our own country, but has reached England and Europe.

15. The same tender thought and care for others which is the very genius of Christianity has appeared under another form largely through the agency of William H. Baldwin, the founder and manager of the Young Men's Christian Union in Boston. It is *the Fresh Air Mission, the Country Week* and the *Seaside Outing*, designed to take people, both young and old, young children immured in foul tenement houses, seamstresses and mothers worn and weary with singing "the song of the shirt", tired teachers who cannot afford to travel, convalescents from the hospitals, and give them fresh country air, fresh country fare, a sight of the hills and forest and sea.

16. *The Children's Aid Societies* which have been in operation now for many years are largely due to the Liberal faith. The Arabs of the street are provided with lodging houses, with free dinners, with free evening schools, and employment obtained for them. Another branch of this charity is to provide permanent homes in the country for orphans and those worse than orphans who have intemperate and brutal parents. Dr. Bellows, Albert Fearing, John E. Williams, William Crosby and many others have aided this blessed ministry.

17. Probably no man has done so much for the *Free Public Schools* of our country as Horace Mann, the President of Antioch College. Others have done nobly, but he excelled. He enkindled that zeal and devotion to the cause which has never died out, and which, lighting from soul to soul and from state to state, has wrapped the whole educational corps in a warm and glowing interest and devotion to this supreme interest of our country and the world. Nor has he a less worthy successor in Rev. A. D. Mayo, who is devoting his life to the mission of education in the South, with singular devotion, ability and success.

18. The Universalist brethren have a brilliant record in philanthropy. Their doctrine of the Love of God is fitted to make philanthropists. The *abolition of capital punishment* in the States where it has been brought about has been largely due to the labors and eloquence of such men as Rev. Charles Spear, George W. Quimby, E. H. Chapin and others. God bless their memories.

19. *The Kindergarten movement* in this country has been chiefly furthered by Miss E. E. Peabody, Mrs. Horace Mann, Mrs. Quincy Shaw and other devoted philanthropists and educators of the Liberal faith.

20. The work of Dr. Samuel G. Howe ought never to be forgotten in this glorious record of philanthropies. After his chivalric devotion to the cause of Greek freedom abroad, he returned to his own country to consecrate himself with an equally self-sacrificing spirit to the cause of liberty at home, and especially to the amelioration of the condition of the *blind* and the *deaf and dumb* and of the *feeble minded.* The Institution of the Blind at South Boston received his untiring labors to the close of life. His wonderful success in the education of Laura Bridgman and Oliver Caswell, his efforts in printing works for the blind in raised letters, and his intellectual sagacity and originality in devising methods of relief for his hapless fellow creatures, were only surpassed by the whole-souled love and tender sympathy of his ministry of benevolence. His son-in-law and successor, Mr. Anagnos, has followed in the same path of philanthropy. That institution in South Boston, with the mingled lights of Christian beneficence and literary and reformatory labors of Dr. Howe and his wife, Mrs. Julia Ward Howe, and their children, has been a city set on a hill, radiating light far and wide over our country and the world.

21. The cause of the *Indians* has found in the ladies of the Liberal faith some of its most earnest and disinterested laborers, speakers and writers. I need but mention Mrs. Helen Hunt Jackson, the author of "Ramona", Mrs. Horace Mann, Miss E. E. Peabody and Miss Mary F. Eastman.

22. Nor ought the work of Miss Amy Bradley, among the *colored* people in Wilmington, N. C., to be forgotten, or that of her noble supporter, Mrs. Hem-

enway, with her gifts of one hundred thousand dollars for education.

III. After these splendid evidences of benefits rendered to the world, if the question should still be asked, What good has the Liberal Faith done? I should point to *American Literature*, and claim that Liberal Christianity has contributed the largest share of the works of which we are all proud, and which have tended so much to raise our character in the eyes of all the other nations of the earth. It is scarcely seventy years since it was contemptuously asked by the *Edinburgh Review*, Who reads an American book? But see what a fruitful and original outburst of genius and power has glorified our literature in these later years. The poets Bryant, Pierpont, Longfellow, Lowell, Holmes, Whittier, the Cary sisters, Chadwick and Mrs. Jackson, are of the Liberal Christian faith. The historians, Prescott, Hildreth, Motley, Higginson, Palfrey, Parkman, Bancroft, are of the Liberal faith. So are the orators Webster, Sumner, Edward Everett and Dewey. So are the essayists Emerson and Thoreau and King and Whipple, and the novelist Hawthorne, and the scientists Pierce, Agassiz, Wyman and Dr. Hill. Take these men and women and their works out of American literature and how large a part would be gone!

Nor in the highest form of literature, the *Hymns of Devotion*, the closest communion of the human with the divine, has the Liberal Faith been a dumb witness of the everlasting Glory and Goodness. If we should, out of all the hymn books, select the one strain that is most frequently and fervently sung by all sects, it would probably be, "Nearer, my God, to thee", written by Mrs. Sarah Flower Adams, of London, a Unitarian. And not far behind is Miss Helen Maria Williams', "While Thee I seek, Protecting Power", or Bowring's "In the Cross of Christ I glory". While Emerson, the Longfellows, Bryant, Chadwick, Clarke, Very, Hill, Lowe, Mason, Holmes, Hedge, Hosmer, Gannett, the Carys, Bulfinch, Barbauld, Furness, Johnson, Norton, Parker, Peabody, Sears, Ware and Chapin have given us lyrics of praise and consecration that angels might sing, and doubtless do sing. But enough.

To the question, then, What has Liberal Christianity done for the world? I have now given briefly the answer that comes to my mind. A brighter, truer and more cheerful *Theology*, a more tender and comprehensive *Philanthropy*—as proved by the too long details given,—and a vastly enlarged, improved and ennobled *Literature*—these are contributions, priceless in their value, which the Liberal Church has made to the Church Universal.

In no spirit of self-glorification or depreciation of others is this vindication made, but in the interests of truth and self-respect.

A. A. Livermore.

WHY "MORALS" ALONE?

Every one will agree, I suppose, that the received and universal definition of a church down to this time is that of a religious body. It has always been understood to mean a body which includes worship *and* action, love to God *and* love to man, religion *and* ethics, faith *and* works, spiritual life *and* righteous conduct. It has been believed that the advantage which a church has over an ethical society lies in this, that it uses religious motives to produce moral conduct. A merely ethical society seems to some of us to resemble a train of cars full of passengers, but with no locomotive to move it. That faith in God is a powerful motor for good conduct was believed by Socrates and Seneca, by Marcus Aurelius and Epictetus, just as much as it has been believed in the Christian church.

I hope, then, that it will not be called persecution if we ask our Western friends, simply as a practical question, why, when churches have always been founded on this double basis of religion and morals, they think it best to make a change and put them on morals only? Why, when they themselves believe in God, are they not willing to say so? We have all seen in works of decorative art the æsthetic stork standing on a single leg. We know that he has, in reality, two legs; why does he

hide one carefully away and choose to stand supported only by the other?

As a practical question, we believe that the double basis is larger than the single one. Certainly Christianity includes ethics and religion, but an ethical society stands for ethics alone. There is no truth taught by ethics which has not also been taught by Christianity. Why, then, when we have the Christian church which includes morals and religion, is it thought necessary to found another on morals alone? This course reminds one of the action attributed to Sir Isaac Newton, who, wishing to provide an entrance into his house for his two cats, first cut a hole large enough to admit the big cat, and then thought it necessary to cut another, through which the little cat might come in. This did not argue the lack of genius, goodness and wisdom in the great philosopher; but only that he did not show much practical faculty on this occasion.

James Freeman Clarke.

ILLUSTRATIONS OF UNITARIANISM.

ONE HUNDRED CENTS ON THE DOLLAR THE CREED OF UNITARIANS.

Samuel Sharpe, a distinguished London banker, who was a Unitarian through and through, was once asked by a business friend what the Unitarian creed was. He replied that Unitarians were not very strong upon creed, but that what Unitarianism meant was twenty shillings in the pound. That is, it meant a hundred cents on the dollar, and, whenever it was asked to divide its assets, you always found there was a hundred cents for every dollar of promise. I like that statement. It means that Sunday and Monday and Tuesday are the same thing. When I say this, my Presbyterian friend, my Roman Catholic friend, my Episcopal friend, say, "That is a very outrageous brag for a Unitarian minister to make". "Why, I preached a sermon last Sunday", they say, "on honesty, from the text, Let him that stole steal no more". That is all true, but yet, when I come to examine a little into what these gentlemen say they believe on Sunday, or what is found in the book which they have in their hands on Sunday, and when I contrast that with what I find them saying on 'change or at the caucus on Thursday and Friday, it does not seem to me that I get a hundred cents on a dollar. For instance, I go to conference with my Presbyterian friend; and, after he has asked me to lead in prayer out of courtesy, and I sit down, he stands up and tells the people that they are all born totally depraved, that there is no help in them, and that the fraction is very small of those who by divine grace will ever get into heaven, but that all must try to come into that fraction. I go out of the church feeling rather sad; but my Presbyterian friend and I meet the next night at a caucus, and he makes an address, and says, "If you can only get at the unbiased voice of the American people, all will be well. The voice of the people is the voice of God; and, if only these demagogues and tricksters hadn't got hold of the people, the whole thing would be right". Then I say to him: "How is this? I heard last night we were all totally depraved and incapable of good". He replies: "That is what we were in the church. We were totally depraved and incapable of good; but when you come to universal suffrage, it is quite another thing, and, when I come to inform the people what is what, I tell them they are none of them totally depraved, but all are capable of the highest good".

Some of my excellent Unitarian friends go to the Episcopal church, because they like the decorous order of service, they say. But, when I go to their church, I find it stated in the back of their book that my best friend, Jesus Christ, the Savior of the world, is now sitting at the right hand of God, in the same flesh, bone and body which he wore in Palestine. I say, "How is it about that"? "Oh", they say, "that is an accident of the bookbinder: that is bound in at the end of the book. We have nothing to do with that; all we want you to do is to say the Lord's Prayer and obey the Ten Commandments". I don't like it. I don't like to have a thing bound in at the end of the book, and I am very glad not to

have anything bound in at the end of the Unitarian book. I am very glad that we are able on Wednesday, Thursday, Friday and Saturday to stick to exactly the thing we said on Sunday.

E. E. HALE.

A SON'S ADVICE TO HIS FATHER.

VI.

SOME MORE ABOUT PREACHING.

You received so kindly, you dear old father, the little suggestions I made a month ago, about beginning your sermon with some short, clear statement of what your subject is going to be, that I will venture upon another hint or two. You see, I have to go around the country a good deal on business, and often, on a Sunday, I find myself in some town where there is not one of our own churches, so that I have many opportunities of hearing the preachers of other religious bodies. I always like to go somewhere, it feels more Sunday-like and home-like. In thus going about I have been a good deal interested in noticing where the other preachers differ from ours. Of course, I need hardly tell you that on the whole I infinitely prefer our own, or, at least, feel that I ought to do. Why, father, there is more real, solid feeding matter in one of your sermons than in any dozen that I have ever listened to among the —ists and —ians. Only think, for instance, of that magnificent sermon you gave us two months ago on the metaphysics of ethics, that sermon which little Mrs. Flinders afterwards asked you to read at the Polycultural Club; or that on the religious philosophy underlying Browning's poems. I don't believe there is any church on this continent, except ours, in which such sermons could have been heard. And though I don't mean that you always give us such efforts as those, still for scholarly abstruseness, and the mental stimulus of sustained unintelligibility, I do think, without vanity—it is hardly a subject for vanity, perhaps—that our pulpits are quite unapproached. But what has specially struck me, in these Methodist and Baptist preachers whom I occasionally hear, is a certain directness, which seems to appeal to common minds with a curious power—and after all, we are most of us common minds, however, we may pretend not to be. I notice this kind of difference, for instance: Supposing you, father, are going to preach a sermon on the "the wages of sin is death," you will spend at least two-thirds of your time in refuting all the modern scepticisms which shade off the distinctions of right and wrong into mere self-evolved prudential regulations, or which evaporate the struggle of conscience into a game of *solitaire*. I know you do it admirably, and yet sometimes when I have seen in the pews near me young fellows whom I meet about town, and poorly dressed men and women who look as if the struggle of life was very hard upon them, I have wished that somehow you could treat these matters of sin, and doing right, a little more down on the level of common daily living. I heard a man preach, three Sundays ago, in the Methodist church at Bampton, Conn., on that very text, and he did not philosophize about sin, but just took for granted that people knew what it meant, and plunged right into the matter—speaking of the temptations there are in the world, and how hard it is to keep right, but still putting it: what a sad thing it is when a man gives way before his temptations, and how sin does grow upon one like a fatal disease. He did not say much about hell, and what little he had about it was about the hell which wrong-doing brings right away, in this world; but he made everyone feel that; and it was all in such a kindly spirit, as of one who had a great pity for poor, struggling sinners, and felt that God had, too, and who wanted to help them to be a bit stronger. I could not help thinking afterward, why can't our ministers preach a little more in that fashion?

And the same difference comes out in other ways. It seems to me as if our ministers have such a way of preaching *about* things, rather than preaching the things themselves. Where a Methodist would preach repentance, one of our ministers will preach about repentance.

There's cousin Tom,—all the time explaining and justifying! If he has a text about God's love, his sermon will be almost all a sort of explanation of why we should believe in the love of God, how all religions have had something of this in them, of how the difficulties in the subject (which he always states with special force) are capable of being met,—and giving here and there a side hit at some of the errors of other churches on the subject, such as the idea that God only loves the elect, or, that other doctrine, that after death the wicked will be eternally shut out from his love. It is all very good, and Tom seems very earnest about it, and it makes one go away feeling that it has been well put, and is quite unanswerable; and still, somehow, it does not help a fellow much. It is a little as if one had come in cold and hungry for supper, and, instead of being warmed and having a good square meal, had been entertained with a dissertation on food and an explanation of the most improved warming apparatus. Meanwhile, when I hear the Methodists, they go straight to work, just pressing home the thought of God's love, showing how it actually comes in in life, giving here and there some illustration of how people have felt it, and how it has cheered them up and helped them to keep pegging away. I know all this is very common compared with the high intellectual standard that we have been used to, but then there are a good many common people in the world, and, moreover, I am not at all sure that even the uncommon ones would not really like such preaching better, though they might not say so. Anyhow, father, I do think *I* would try it, if I were *you*, instead of being your

"——Co."

THE FALASHAS: A CURIOUS JEWISH SECT.

The *Jewish Chronicle* of November 19 contains an account from the pen of D. A. Neubauer of the Jews in Abyssinia. There are about 200,000 of them, and they go under the name of "Falashas", which means emigrants or exiles. There are three different traditions of their origin, one of which is that their settlement dates back to the time of the Queen of Sheba, whom the Abyssinians claim to have been their queen, and to have borne a son Menelek to Solomon, from whom the Abyssinian kings are supposed to be descended. With this son, on his return from being educated in Jerusalem, came twelve priests; the tradition even preserving the name of their high priest as Azariah, the son of Zadok. A second tradition says that they are Jews who escaped to Egypt from the Babylonian exile, went up the Nile, and settled first in the western part of Abyssinia, called Quara, —in favor of which is the fact that they still speak among themselves a dialect closely related to that of Quara. A third tradition reports that they were refugees from Palestine at the time of the destruction of Jerusalem by the Romans. As to which date is most likely, modern authors differ. The missionary Flad thinks that they came to Abyssinia between the time of Solomon and that of the emigration in the time of Jeremiah. The passage in Zephaniah iii, 10, "From beyond the rivers of Ethiopia my suppliants, *even the daughters of my dispersed*, shall bring offerings", seems to imply that the Jews knew of their fellow-religionists being there, before the exile. Various other tokens of high antiquity are to be noted. They know nothing of *Purim* and *Harukah*, whence it will appear that they must have left Palestine before the Book of Esther was recognized as canonical.

In most of their ways they are strict Jews of a very early type. They observe circumcision, are very particular about clean and unclean meats, require the blood to be removed from the meat, and use long graces in the name of "the Lord God of Israel, the God of Abraham, Isaac and Jacob, who is the God of all men". Their Sabbath, however, begins at daybreak on Saturday, and no fires are allowed during the day, food being all prepared on the Friday, and a common Sabbath meal being eaten in the synagogue. More curious is it to find that they still offer blood sacrifices,

animals being slaughtered by the priests on the altar. The most singular thing about them, however, is that from the 4th century they have had orders of monks and nuns, and practice death-bed confession. They have not forgotten Jerusalem, and look forward to an eventual return thither, but they have no fixed idea about a Messiah, "in fact they scarcely know the word Messiah at all", says Dr. N., "they call him Son of the Lion", which is perhaps an allusion to the son of Judah; sometimes they call him "the great Theodorus", which they have borrowed from the legends of the Abyssinians. They know no Hebrew, and possess scriptures only in an Ethiopic translation, made according to their tradition by the first high priest Azariah. Their Book of the Law, which they call *Orith* (the Aramaic and Syriac word *Oraitha*), consists of the five books of Moses, Joshua, Judges, Samuel and Ruth.

Each village has a house of prayer, which consists of the holy place, and the holy of holies which only the priest can enter, and on the table in which is kept the *Orith*, or Law. There is an altar, on which the sacrifices are offered; and the women and men are separated in their worship. They keep the passover, and fifty days later observe the feast of the Harvest. On the new moon of November is the day of General Assembly, when they all gather on the top of a mountain (query—a relic of the old "high-places"?) for prayer and sacrifice. It is also noteworthy, that they keep a special festival, the 11th day of the new moon of July, as "the day of the memory of Abraham".

FORGIVENESS OF INJURIES.

Forgiveness of injuries is well illustrated in our Sunday-school lessons on the Teachings of Jesus by the story of a schoolboy who borrowed his teacher's pocket-knife. By hitting upon a nail in the board he was cutting, the boy injured the knife, and threw it away rather than own the harm he had done. By and by, the master in his talk to the school declared that it was never too late to mend; whereupon the boy's conscience woke; he recovered the knife from the swamp where he had thrown it, and handed it back to the master, imploring his forgiveness. It was the very spirit of Christ which answered him: "John, I forgave you long ago. I did not believe you would keep the knife, and I am only too happy to say from my heart I forgive you. I don't believe you will ever do such a thing again".

A more touching instance is what Captain Ladd told me of himself. His nearest neighbor at Minot was a man perpetually quarreling with everybody. And one day Mr. Ladd's hens strayed into the neighbor's yard. Without any ceremony they were all thrown back over the fence with their necks rung. Good Mrs. Ladd thought she could not put up with such treatment; but Mr. Ladd said he would wait till his time came.

One night not very long after he discovered his neighbor's swine in his cornfield. When their owner hunted them up they were finishing their breakfast in the Captain's pig-pen. The quarrelsome neighbor was almost unmanned; he could only say: "Mayn't I pay for them fowls"? From that time on he was the best of neighbors; and when Mr. Ladd went abroad on a mission of peace he took excellent charge of the house and farm and would not hear of any pay for his trouble.

Still more remarkable was Dr. Bowditch's self-conquest when he discovered the piracy of his "Practical Navigator" by a neighbor who was selling the book under another name in a little disguised form. Becoming aware of the man's utter poverty, Mr. Bowditch corrected the mistakes of the book, headed a subscription list for its sale, and promised the penitent fellow to help him through future difficulties if he would only be steadfast in the right. This is a far better memorial of his excellence even than the beautiful monument near the chapel in Mount Auburn.

F. W. H.

One of the most interesting and instructive books for children is "Young Folks' Pictures and Stories of Animals". By Mrs. S. Tenney. Lee & Shepard: pp. 149. Price forty cents.

WOMAN'S WORK.

CHICAGO.

We called attention some months ago to the admirable work being done in the direction of practical beneficence by the Women's Club of Chicago. This work seemed to us worthy of notice, first because of its intrinsic excellence, but chiefly because it was work planned and carried into successful operation by a club of ladies organized for literary purposes, which has maintained from its beginning nine years ago an enviable reputation for the able literary papers and discussions which have been furnished for its fortnightly sessions. This club has tried the experiment and demonstrated the feasibility of making a literary organization an efficient agency for the uplifting of society in moral as well as purely intellectual lines, an example which other ladies' literary clubs might wisely copy. Three new lines of practical work have been undertaken by the Chicago Club since our former notice which we are sure our readers will be glad to have us report.

Last spring the Home Committee (the club does its work through a number of distinct committees of its members) opened a Training School for Domestic Service; also the Home, Reform and Philanthropy committees, together with some other women's organizations, opened a Protective Agency for Women and Children, which has already demonstrated its right to be and the need there was for it by what it has accomplished, and the work is growing upon its hands. This winter the members of the club have reached out helping hands in still another direction, by organizing an Association for the purpose of Teaching the Minor Arts (drawing, modeling in clay, wood carving, etc.) to children unable to pay for such instruction. The association will aim to do a work similar to that of the London Home Art Association,—the special purpose in view in Chicago being to reach the boys upon the streets and give them work which will be both interesting and of practical value.

CINCINNATI, OHIO.

The post-office mission work, which was so efficiently carried on by Miss Sallie Ellis, has been taken up by Miss Belle Fithian, 315 Elm street. She has charge of a loan library of Unitarian books and sends out Unitarian literature through the mails to applicants. Unitarian books may also be purchased of her.

The Cincinnati Branch of the Women's Auxiliary Conference meets monthly at the residence of Mrs. Thayer, 119 Garfield place. The organization now has sixty members, and makes its special work a free circulation of our denominational literature in the West. It has issued its programme for nine monthly literary meetings during the season—three having been already held. The topics to be presented and discussed are: The Childhood of Jesus; Dress in Relation to Health; What Doctrines did Jesus Teach? Punishments; The Friends of Jesus; The Miracles of Jesus; The Higher Education of Girls; The Death and Resurrection of Jesus.

BOSTON.

The monthly business meeting of the Suffolk Branch of the Women's Auxiliary Conference was held the 6th of December.

Post-office mission work has been resumed with vigor, the Arlington street church, which was the starter of the work in Boston, reporting that during the month of November they had sent over one thousand tracts, besides packages and letters, to their correspondents.

Religious study classes either are already or soon will be formed by the First Parish Church, Dorchester, and King's Chapel. The reading of some religious book, followed by a discussion, has for some time been a feature of the meetings of the Branches of the Second Church, South Congregational Church and Church of the Disciples. The First Parish Church, Dorchester, will send four hundred dollars, part proceeds of a fair held by them this fall, to aid in building the church in Gardiner, Mass., and over one hundred dollars has been pledged by different Branches for Arcadia, Wisconsin. Before the close of the meeting Gen. Marshall kindly gave a brief statement of the most urgent needs of the Crow Indian agency, showing that although much has already been done there still remains much more to do. The Auxiliary will doubtless during the coming year "lend a hand." M. C. S.

WORDS OF ENCOURAGEMENT FROM IOWA.

Not long since the mail brought me a letter from one of the interior towns of Iowa, which contains much to encourage our workers in the Post-office Mission and the

Women's Auxiliary Conference. The writer says:

"In 1852 I joined the church calling itself 'The Church of God', known as Winebrennarians. I served as elder for about twenty years, then about five years as a minister among them. * * * I never could believe their doctrines of total depravity, trinity, and vicarious atonement. Last spring I entered into a correspondence with the Women's Auxiliary Conference of the Unitarian Church, at Jamaica Plain, Mass., and received from them various tracts, papers, periodicals, and two books,—Channing's and Peabody's sermons,—and I find them so beautifully and delightfully in accord with my views of religion, and have received from them such comfort and consolation in my trials, that I feel a love for the simple, helpful faith they have taught. I desire a better acquaintance with the people teaching such inspiring truths in such plain and simple language. * * * I preach regularly at two places. And since I am alone, except my children, all of whom are of age, I desire to widen my circle of acquaintances and of labor. As society is constituted it seems to me that I ought to have some standing in a church if I can reasonably do so. * * * The secretary of the W. A. C. at Jamaica Plain has given me so much aid, and her correspondence shows so much of the spirit of Christ, that I find myself wishing I could have the benefits of such a church as theirs affords its membership. * * * I prize the letters I receive from the East very much, and would be glad to have such a correspondent as long as I live, but fear it may trespass on the time of the secretary, and have said so in my letters."

These words of recognition have such a genuine and manly tone that I have thought they would be grateful to all the workers in the Auxiliary Conference and the Post-office Mission, and that perhaps they would aid in inspiring others to take up the work which has boundless opportunities for good.

O. C.

LITERARY NOTES.

Everybody should read George Frederick Parsons' powerful article on "The Saloon in Society", in the January *Atlantic*.

The American Unitarian Association expect to print as tracts Dr. James Martineau's two able addresses entitled, "Ideal Substitutes for God", and "The Relations Between Science and Religion".

"Bits from Browning" is the title of a most dainty little pamphlet of selections from the poet named, made by Mrs. N. V. Walker. Price, 50 cents. For sale at the rooms of the American Unitarian Association, 25 Beacon street, Boston. We do not see how the choosing of passages could have been better done, or the printer and binder have performed their work with more exquisite taste.

From the same compiler we have two other pamphlets of not less attractiveness—one "Thoughts from Channing" and the other a poetical collection which she entitles "Undertones", made up of some fifty short poems or parts of poems, religious in their character, rather in the minor key, but of exceptional beauty. Price of each, same as the above. For sale at 25 Beacon street, Boston.

Nims & Knight, of Troy, N. Y., have published a volume entitled "The Two Voices: Poems of the Mountains and the Sea," selected by John W. Chadwick. Price, cloth, $1.00; Russia or seal, $2.25.

Geo. H. Ellis, Boston, has published a new edition of "Christmas Day and All the Year", twenty-five excellent stories selected from the *Christian Register* for publication in book form, by Mrs. Fanny B. Ames.

With the new year Rev. James De Normandie retires from the editorship of the *Unitarian Review*, and Rev. J. H. Allen takes his place. Mr. De Normandie's retirement is caused by press of parish and other duties.

A considerable number of friends seem to think that the selections from the standard creeds of Orthodoxy which we gave our readers last month would make a useful tract. We have accordingly printed the same as a leaflet, which will be furnished from this office at fifty cents a hundred.

The *Unitarian Review* for January, 1887, will contain articles on "The Great Refusal", by Rabbi G. Gottheil; "The Revival of Learning", by J. W. Chadwick; "Man Infinite", by Thomas Hill; "An Old Boston Preacher and Wit", by E. F. Hayward, and "Is the Course of Religion a Progression or a Degeneration?" by J. T. Bixby.

The very able and satisfactory paper given by Prof. Le Conte before the recent Pacific Coast Liberal Christian Conference, in San Francisco, on "The Relation between Religion and Evolution", will soon be printed as a tract. The Conference will issue at once four tracts—the beginning of a home series in the interest of Liberal Christianity.

Rev. J. B. Harrison has just returned from a six months' tour of observation and investigation among the Indians of the west. A full report of his journey and observations, with suggestions, resulting therefrom, as to what ought to be done with or for the Indians, will soon be published, and will be sent free to those who apply for it. Address J. B. Harrison, 1316 Filbert street, Philadelphia, Pa.

The January number of the *Magazine of American History* contains "A Group of Pre-Revolutionary Editors, or, Beginnings of

Jouralism in America," by Hon. S. G. W. Benjamin; "A curious Chapter in Vermont's History," by J. L. Payne; "A Tribute to Ex-President Arthur," by J. M. Bundy; "The First American Rebel," by Hon. John W. Johnston: "The Baltimore Convention, 1860," by A. W. Clason.

Now that the Baptists have abandoned the attempt which they have been making for more than twenty years to build up a college in Chicago, there seems to be some probability that a real university, unsectarian in its character, and worthy of the city and of the west, may be established. According to the Chicago *Tribune* the matter is receiving serious attention from certain prominent and wealthy men of the city.

Two new Social Purity leaflets of the excellent Philanthropist Series have just been published. No. 8, "The Double Standard of Morality", by Mrs. Josephine E. Butler; and No. 9, "Clean Lips", by Rev. J. P. Gledstone. They are a valuable addition to an important branch of literature, and should be widely circulated. Price, ten cents a dozen; fifty cents a hundred. Address, The Philanthropist, P. O. Box 2554, New York.

"Devotions and Meditations, with Responses", is the title of a most excellent little Service Book for use in Sunday-schools and children's meetings, which has been prepared by Alice E. Wilson and published by the Unitarian Sunday-school Association, London, England. The services are thirty-seven in number. If it could be republished in this country and bound up with one of our song-books it would be a valuable addition to our Sunday-school literature.

Lend a Hand, the noble monthly magazine of organized philanthropy, edited by Edward Everett Hale, is just entering upon its second year. We do not know how much of a subscription list it is getting, but we know it deserves a large one. The Charity Organization Society of Brooklyn, N. Y., subscribed for three hundred copies, last year, for distribution among its visitors. If all charity societies would supply their workers with this wise magazine there would be better charity work done.

Rev. Robert Collyer has written a history of his native town (Ilkley, in Yorkshire, England),—a book upon which he has been engaged, as an aside, for many years. Into it he has put not only a vast amount of care and research in verifying historical facts, tracing out important genealogies, etc., but also his heart, making it a real work of love. The book is so entirely local in its character that of course it can never find more than a very limited class of readers, yet we have seen nothing more thoroughly characteristic and delightful from the pen of its gifted author than some of these picturesque pages. It is of course published in England.

The Unitarian Year Book for 1887, published by the American Unitarian Association, is out promptly, and contains, besides the usual information about our American churches and denominational interests, also similar information, in condensed form, concerning the Unitarian churches and denominational organizations of Great Britain, and to some extent of the continent of Europe. We wish more of our people were in the habit of supplying themselves at the beginning of each year with this exceedingly handy and valuable little annual. Price 20 cents.

"A White Heron, and other stories." By Sarah Orne Jewett. Boston: Houghton, Mifflin & Co. Price, $1.25. This is a dainty, gilt-edged volume in white, with a heron in outlines on the cover. These stories, like all of Miss Jewett's writings, are full of interest. One almost holds his breath while the fate of the "White Heron," with his "slender neck and crested head," hangs in the balance. Though "The Gray Man" and "Marsh Rosemary" give us an indefinable feeling of sadness before we are aware of it, "The Dulham Ladies" and "The News from Petersham" bring involuntary smiles. M. E. C.

Of the eight beautiful calendars for 1887 which are published by Houghton, Mifflin & Company, two are new. These two are compiled from the works of Robert Browning and Nathaniel Hawthorne. The calendars published in previous years, made up of selections from Emerson, Holmes, Longfellow, Lowell, Whittier and Mrs. A. D. T. Whitney, are also reissued for 1887. All the calendars are mounted on cards most attractively decorated in gold and colors. All except the Whitney calendar contain portraits and other artistic designs. Especial attention is called to the fact that these calendars, although not less artistic than those of previous years, and containing many features which render them of greater value, are sold at one half the price, namely, fifty cents.

The Chicago Browning Society has published a pamphlet of "Outline Studies of Robert Browning's Poetry"—twenty-five cents; for sale by Charles H. Kerr & Co. The object of the pamphlet is to furnish a brief guide to the study of the great poet. Half the space is devoted to a careful classification of his writings, and in such order as will lead the student most gradually from the simpler and more popular poems to the more profound and difficult. For students or readers who cannot go through all his works two shorter programmes are offered. We are also given a chronological list of Browning's writings; some hints as to "helps" in Browning study; brief information regarding the Chicago, London and other Browning societies, etc. Persons who desire to become acquainted with this most difficult, and, to some, most fascinating of our modern poets, will find very valuable help in this pamphlet.

An excellent pamphlet, entitled "What is Unitarianism?"—answering the question in view of the present issue in the west, has recently been published and somewhat widely circulated. It bears the following signatures: Charles A. Allen, New Orleans; William S. Barnes, Montreal; G. W. Cutter, Buffalo; Henry W. Foote, Boston; A. W. Jackson, Santa Barbara; A. A. Livermore, Meadville; T. G. Milsted, Chicago; John Snyder, St. Louis, Charles R. Weld, Baltimore; Theodore C. Williams, New York. The pamphlet is a kindly, but clear and strong discussion of the movement in the west, which aims at putting Unitarianism on a solely Ethical basis. It should be read by every Unitarian and every one interested in Unitarianism. It can probably be obtained from either one of the gentlemen named above.

It is generally conceded that James Russell Lowell is nowhere more felicitous or able than in his addresses on special occasions. It is a fitting thing, therefore, that Houghton, Mifflin & Co. have just done in publishing a volume of the more notable of his occasional speeches, delivered in this country and England within the past five years. The book is called "Democracy, and other Addresses." Price, $1.25. The subjects treated are "Democracy," an inaugural address on assuming the presidency of the Birmingham and Midland Institute, England, October, 1884; "Garfield," "Dean Stanley," "Fielding," "Coleridge," "Books and Libraries," "Wordsworth" and "Don Quixote," these being the subjects of addresses delivered on various interesting occasions. The volume closes with the recent Harvard Anniversary Address.

Rev. James Freeman Clarke said in a recent sermon: "Perhaps you may know that these sermons which I deliver on Sunday are printed every week in a newspaper. Between four and five hundred have been thus published. People ask me, "How can you think of new things to say after all these years?" I answer, first, that I do not care to be always saying new things. I often say what I have said before. The truth, if it be the truth, needs to be said a good many times. And then again, no one can tell what treasures of thought are stored away in the soul, unless he has constant occasion to draw upon them. When I began to preach I found it very hard to think of anything to say. Now I find it hard to say all I think."

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—*All books sent to the* UNITARIAN *will be promptly acknowledged under the head of "Publications Received", with statement of publisher's price, if known.*

The Great Debate. Verbatim Report of the Discussion at the Meeting of the American Board of Commissioners for Foreign Missions, held at Des Moines, Iowa, Oct. 7, 1886. Houghton, Mifflin & Co. Paper. Pp. 86. Price ..... 25 cents.

Essays. By J. Vila Blake. Charles H. Kerr & Co. Chicago. Pp. 216. Price $1.00

Poems. By J. Vila Blake. Charles H. Kerr & Co. Chicago. Pp. 188. Price $1.00

Heart's Own. Verses. By Edwin R. Champlin. Charles H. Kerr & Co. Chicago. Pp. 69. Price .....

Robert Browning's Poetry. Outline Studies, published by the Chicago Browning Society. Charles H. Kerr & Co. Pp. 50. Price ..... 25 cents.

Democracy and Other Addresses. By James Russell Lowell. Houghton, Mifflin & Co. pp. 245. Price. 1 25

Bartholomew Legate, The Last Smithfield Martyr. By Florence Gregg. Swain, Sonneschen & Co., London, Eng. pp. 275 .....

The Labor-Value Fallacy. By M. L. Scudder, jr. Published by the Patriots' League. Chicago. pp. 95. Price 10

Manual of the Unity Church. Springfield, Mass. (1886) .....

ENGLISH NOTES.

The *Freeman* says that a lady has just died leaving £10,000 to the Dogs' Home at Battersea, while to her executor, a poor parson with a large family, was left £100.

The Rev. Henry Williamson, of Dundee, Scotland, editor of the *Unitarian Christian Magazine*, is visiting America to study the methods of the Universalist and American Unitarian Churches. He is one of our most earnest missionary ministers, and has done a noble work in Scotland.

The *Christian Life* says: "In France during the last seventy years there has been a great and striking development and growth of Protestantism. The number of pastors has increased from about 140 to nearly 1000; and whereas at the commencement of the century Protestantism had no charitable or evangelistic institutions, to-day it has nearly forty orphanages, the same number of asylums for the aged poor, two large reformatories for adults, and a number of homes for all kinds of afflicted ones."

Rev. John Page Hopps, one of our most successful English Unitarian preachers to the people, has just recommenced (in addition to his regular services in his own church, the great meeting, Leicester) the seventh season of his special gatherings for "the masses", in Floral Hall. An immense audience assembled, completely filling the great hall. Some who were present, says the *Christian Life*, report that it was one of the most impressive sights they ever witnessed. The audience was a remarkable one, including all classes, from justices of the peace to the poorest of workwomen and representatives of the old Leicester stockingers. Nothing could have exceeded the interest, devoutness, and intense attention manifested from beginning to end.

Professor Francis W. Newman, brother of Cardinal Newman, has come out with a pamphlet renouncing the doctrine of a future life. Always brilliant, always restless, one of the purest and best of men, but one of the most crotchety, this is not likely to shake anybody's faith except his own. But what a comment it is upon one of his own favorite argu-

ments against the attitude of Christian discipleship, viz., that the great truths of theism and immortality are too secure in individual intuition to need the help of specially revealing souls. We may well set against Mr. Newman's latest position the latest word from Frances Power Cobbe, in a letter to Rev. James Freeman Clarke, in which she says: "Now, in my old age, I feel glad when I find my friends tending in the direction of Christianity and not in that of the dreary desert of agnosticism."

There is to be an Indian Theistic church in London. A branch of the "Arya Samaj" is being opened, says the *British Weekly*, by the Indian and Anglo-Indian residents in Bayswater. The members of this communion meet regularly on Sunday, in a room lent for the purpose, pending the provision of more ample and permanent accommodation. So far they have had the help of Baboo Lakshmi Narayana, F. A. S., hon. secretary to the London Arya Samaj, who has compiled a hymn-book for their use, which has just been published at 97 Westbourne-grove. The hymns are nearly all taken from Christian, and in many cases evangelical, sources—from Cowper, Watts, Hannah Moore, and Charlotte Elliot (whose memorable hymn, "My God, my Father, whilst I stray", is amongst them), as well as from Addison, Mrs. Hemans, Montgomery, and Archdeacon Farrar. The following are specially notable: "Lord, what a change within us one short hour"! "O God, our help in ages past!" (Watts), "How are Thy servants blest, O Lord!" (Addison); "One prayer I have, all prayers in one" (Montgomery).

In one of our recent articles on "Unitarianism in England", mention was made of "Essex Chapel", situated in Essex street, Strand, London, as the first avowedly Unitarian church in England, opened by the Rev. Theophilus Lindsey, when in 1774 he gave up his Episcopal living at Catterick, Yorkshire, and went to London to preach Unitarianism. This chapel continued to be one of our foremost London churches as late as through the ministry of Rev. Thomas Madge, and it has always been a center of great interest to English Unitarians. Accordingly, when a few years ago the population had drifted so completely away that it was no longer needed as a church, a movement was made to retain it as a permanent home for the British and Foreign Unitarian Association, the Sunday-School Association, and our other denominational activities. This has accordingly been done at a cost of nearly $150,000. About $40,000 of this sum, however, was still lacking when the building was opened, and a vigorous movement is now going on among our English churches (which, though as numerous as our American churches, are usually much poorer,) to clear off this amount. One of the most interesting features of this movement is that our Hungarian churches, having heard of it, have made a general collection to help it on, and have just forwarded five hundred dollars—a large sum for Transylvania. It is a very pleasant token of good will. "Essex Hall" is now, for English Unitarians, what the Unitarian Building in Boston is for those in this country.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs send it immediately on a postal card.—EDS. UNITARIAN.]

The Board of Directors of the American Unitarian Association at its last meeting voted to make Indiana, Ohio and Kentucky into a Missionary District, and put Rev. A. G. Jennings, who for several years has been the State Missionary of Indiana, in charge of the same.

The fund for the erection of the Orville Dewey Memorial Building at Sheffield, Mass., has reached $2,500. More money is wanted. Contributions may be made through Rev. Grindall Reynolds, Boston. A plan for the building drawn by Mr. W. R. Emerson has been accepted. The land for a site has been secured, and work on the structure will be commenced soon.

Rev. Oscar McCulloch's church in Indianapolis, Ind., has what it calls its "Round Table"—an association organized to assist in advancing the interests of the church in a novel but most sensible way. Each week slips of invitation to the evening services of the church are sent out to such persons in the offices, stores and factories of the city as have agreed to distribute the same. And on Saturday evenings the hotels are visited and invitations are addressed to the strangers stopping over Sunday.

At a meeting of Universalist and Unitarian ministers held in Channing Hall, Boston, a few weeks ago, a committee of six persons,—three from each denomination,—was appointed to arrange for a larger union meeting of ministers and their wives during the next Anniversary Week.

The Pacific Coast Liberal Christian Conference, which met in San Francisco in November, seems to have been a more than usually interesting gathering, on account of the earnestness and harmony of its spirit, the very wide region of territory represented, the impressiveness and strength of the papers and addresses, and the fact that during its continuance two young men, C. P. Massey, Jr., and F. H. Gillette, were ordained to the ministry.

Chicago.—On January 6 the Channing Club is to give a reception to Rev. Kristofer

Janson, on which occasion he has promised to read his new romance, entitled, "East of the Sun and West of the Moon: A Norwegian Fairy Tale, with Explanations".

—The Board of Directors of the Western Unitarian Association held a meeting at 115 Monroe street December 20, eleven members present. Letters were read or reported from other members, and from many sympathizers, West and East. Judge McCrary reported a correspondence which he had been having with Mr. Effinger, the Secretary of the Western Conference, resulting in the statement from Mr. Effinger that he and his associates would consent to no basis for that Conference containing the words "pure Christianity", for reasons stated in *Unity* of December 11. After full discussion, therefore, the Board of the Association unanimously adopted the following resolutions, namely:

Resolved, That it is the sense of this meeting that any attempt of the Western Unitarian churches to restore the Western UnitarianConference to a Christian or Theistic basis, against the wishes of those who are now its officers, would provoke bitter antagonisms and would be highly inexpedient.

Resolved, That it is the sense of this meeting that it is very doubtful whether the abandonment of executive and missionary functions by the Western Unitarian Conference would be (under existing circumstances) conducive to satisfactory harmony.

Active usefulness for the Association in several ways was planned, namely:

1. By maintaining Head-quarters, Board meetings for consultation from time to time, and correspondence.
2. By endeavoring to secure, wherever practicable, the adoption of the American Unitarian Association Hymn and Service Book in western churches.
3. By stimulating western interest in the work of the American Unitarian Association, and directing contributions to its treasury.
4. By distributing the tracts of the American Unitarian Association throughout the west, and assisting in the selection or preparation of new tracts.
5. By encouraging and supporting the UNITARIAN.

Alton, Ill.—J. B. Frost, recently from the Meadville Theological School, has been called to the pastorate of the Unitarian church.

Arcadia, Wis.—To meet a very pressing need, a new parsonage has been built, But it had to be done partly "on faith." However, both the local society and the Wisconsin Conference are determined that the debt incurred must be paid up without delay. Who of our readers would like to help? Send sums, large or small, to Rev. T. Grafton Owen, Arcadia, Wis., or to Rev. T. B. Forbush, Milwaukee.

Baltimore, Md.—Rev. Charles R. Weld has been preaching a series of sermons on the Bible, a part of which have been printed in the *Baltimore American* and have attracted much attention.

Battle Creek, Mich.—The Independent Liberal Church here, which Rev. Reed Stuart left to accept the pastorate of the Unitarian society in Detroit, has called Rev. Theo. W. Haven.

Belmont, Mass.—Rev. Hillary Bygrave was installed pastor of the Unitarian Church Nov. 18.

Boston, First Church.—The Rev. Stopford Wentworth Brooke, son of Rev. Stopford A. Brooke of London, after preaching at the First Church several months received an unanimous call, and entered upon his ministry by a very interesting installation service held Wednesday afternoon, December 29, in which Revs. E. E. Hale, A. P. Peabody, J. F. Clarke, E. A. Horton, George E. Ellis, F. G. Peabody, John W. Day and Brooke Herford took part. The church was crowded and the spirit of the occasion was full of hope for the future of this noble old church.

—The annual meeting of the Suffolk Conference was held at the Church of the Disciples December 9, afternoon and evening. Fourteen churches and four chapels, with 153 delegates, were represented. The principal subjects, very earnestly discussed, were, "Temperance Work" and "Our Duty to Boston".

—Mr. Edwin D. Mead announces a course of fifteen lessons on Aristotle, to consist of readings, exposition, criticism, discussion, and directions for further study—the whole as a help to the understanding of Greek philosophy and especially as a preparation for the Aristotle week at Concord next summer.

—The Cambridge Brotherhood, made up of some of the later Harvard Divinity School graduates who are settled with churches in or near Boston, have arranged to hold a series of Sunday evening meetings for the people, in King's Chapel, to begin soon after the holidays. It will be an earnest effort to reach the non-churchgoing classes.

—The Unitarian ministers, at their Monday club, on Dec. 20, discussed the question: "Is Conversion a lost art?" Rev. Francis Tiffany leading the discussion.

—The Unitarian Club at its December meeting, at the Hotel Vendome, for the first time in its history opened its doors to ladies.

Brooklyn, N. Y.—Mr. Camp and his society are very happy in their attractive and exceedingly home-like new church home. He is preaching evenings as well as mornings, and to excellent congregations.

—Mr. Chadwick has a varied but interesting programme on Sunday evenings, made up partly of religious services and lectures by himself, partly of special lectures by distinguished persons outside of his own congregation, partly of exchanges, and partly of meetings for the discussion of important philanthropies and reforms.

—The Church of Our Saviour is still filling its pulpit by means of supplies; its congregations are good.

—Rev. Dr. Farley, who is now in his eighty-seventh year, keeps his vigor of mind and body to a most remarkable degree. No one is a more regular or interested attendant at the church where he so long ministered than

he, as no one could be more honored or be loved in parish and community.
—The Willow Place Mission of the Church of Our Savior is doing a vigorous and excellent work, under charge of its devoted minister, Rev. A. D. Smith. Its Christmas entertainment for the poor children, and its Christmas services, were specially interesting.

Brunswick, Me.—Rev. E. C. Guild has recently been giving courses of Sunday evening lectures on "The Foundations of Honesty" and "Religious Poetry of the Seventeenth Century".

Concord, Mass.—Robert Collyer and Dr. A. P. Putnam have been lecturing in the Lyceum Course.

Exeter, N. H.—Rev. A. C. Nickerson assumed the charge of this society in April last. Ex-Governor Charles H. Bell has taken the students' class in the Sunday-school. The Academy numbered two hundred and sixty-eight students at the beginning of the autumn term, and the importance of our work in this academic town is not slight.

Grand Rapids, Mich.—At last Rev. Mr. Hugenholtz, minister of the liberal Dutch Society at Grand Rapids, Mich., who was aided so heartily by the National Conference at Saratoga, has finished and dedicated his new church.

Hanover, N. H.—A Unitarian society has been organized here, called All Souls Church. Rev. W. H. Fish, of Lebanon, is the minister at present, and services are held in Precinct Hall.

Highlands, N. C.—A Unitarian society has been organized here, which carries on a Sunday-school, a Bible class and lay services every Sunday afternoon.

Jamestown, N. Y.—Dr. Townsend has just dedicated his new church.

Manistee, Mich.—Mr. Walkley's new society has held a fair to raise money toward furnishing the beautiful house of worship which rapidly approaches completion. The sum cleared was $400,—and "with no raffles nor chance, but with plain, honest dealing."

Midland, Mich.—This vigorous society, among its other activities, has a good Unity club, which is making a series of studies of "The Puritans", "Edwards", "Franklin", "Hamilton", "Jefferson", "Cooper", "Irving", "Hawthorne", etc., varied by two lectuers by Rev. Albert Walkley and Rev. J. T. Sunderland, "An Evening with the Microscope", and a paper on "National Airs."

Neponset, Mass.—The Church of the Unity has extended a unanimous call to Rev. Geo. Herbert Hosmer.

New Orleans, La.—Rev. A. D. Mayo preached for Mr. Allen in the Unitarian church, December 19, on "Religious and Moral Education". The sermon was printed in the *Times-Democrat* of Monday. The same paper recently printed an excellent sermon of Mr. Allen's on "Evolution not un-Christian."

New York City.—Nowhere was Christmas kept more heartily than here, whether in ways social, charitable or religious; whether in church, through music and sermon, or in the Sunday-schools, through festivities for the children.
—The large Mission school, carried on by All Souls' Church, prospers excellently. It had in all, last year, 461 scholars.
—Miss Mary Dewey, daughter of Dr. Orville Dewey, has been giving a series of readings in New York parlors.

Oakland, Cal.—Mr. Wendte continues to preach to a considerable congregation. Nearly a hundred families are interested. The Sunday-school is especially bright and promising. A class for religious inquiry conducted by Prof. Herbert Miller, late of Yale college, has an average attendance of thirty, and is engaged in a lively discussion of the points at issue between the idealistic and the materialistic philosophies.

Philadelphia, Pa.—A correspondent from Mr. Ames' church writes: "Our Spring Garden Society seems alive with its various activities—the most encouraging feature, to my mind, being the greater interest shown by our young people,—and to meet them, our charter has been changed, lately, so as to bring a greater number into our working fellowship."
—At the First Church the course of special Sunday sermons by leading ministers is going forward well. Drs. Hedge, Hale and Peabody have already spoken, and to very full houses. On the third Sunday in January Rev. Howard N. Brown is to speak.

Portland, Oregon.—Rev. T. L. Eliot was detained *en route* by sea on returning from the conference at San Francisco, and did not arrive till 11.30 A.M. on Sunday. Hastening to the church, he was relieved to find his faithful helpmeet, Mrs. Eliot, in the pulpit conducting the services to the evident edification of the congregation. During Mr. Eliot's absences his people are accustomed to assume the service, both laymen and laywomen reading original or printed sermons.

Sacramento and San Jose, Cal.—Rev. C. W. Wendte and C. P. Massey are seeking to organize the Liberal sentiment in these towns, and with good prospects of success.

San Diego, Cal.—After ten years of faithful and able service at this point, Rev. David Cronyn retires for a year's vacation and study at the East. During his ministry

the Unitarian society has grown to be, perhaps, the most influential in the town, a particularly attractive church edifice has been built and paid for, an excellent Sunday-school conducted, and Mr. Cronyn takes with him the universal and deep regard of the congregation and the community. He will also have the satisfaction to see installed in his stead a worthy successor in the person of Rev. B. F. McDaniel of Salem, Mass., who, on a recent visit to California, was induced by a class-mate and friend, Rev. C. W. Wendte, to do some missionary work while in the state, and received a unanimous and fervent call from the San Diego society. Mr. McDaniel has accepted, and will begin his new work about January 1. His excellent record as a man and minister, and his ability and experience, assure our church in this remarkably prosperous and attractive little city a continued and increasing success in all social and religious ways.

San Francisco, Cal.—Rev. Dr. Stebbins has been appointed a trustee of the new Leland Stanford Jr. University, the first clergyman so honored. He fills the place made vacant by the late U. S. Senator Miller.
—Rev. C. W. Wendte is giving to large audiences in the Unitarian church his lectures on "Great Church Composers", which are illustrated by a chorus, quartette choir, string quartette, etc.
—Dr. Stebbins is preparing a series of lectures on the American poets in their religious aspects, for his Sunday evening service.

South Natick, Mass.—The ordination of G. H. Badger as pastor of the Unitarian Church took place December 22, Rev. Brooke Herford, of Boston, preaching the sermon, and Prof. F. G. Peabody, of Cambridge, offering the ordaining prayer.

Spokane Falls, W. T., is a little city only six years old but already numbering four thousand souls, and with every prospect of becoming to the vast district east of the Cascades what Portland is to the western division of the territory. The fertile regions to the north and south, the great forests and rich mines to the east, its railroad facilities and superb water power—finer even than that of the falls of St. Anthony—will make this a second Minneapolis. A Unitarian society has recently been organized here as a result of Mr. Wendte's visit last summer. At present lay services are held, but a pastor will ere long be settled. This is a fine opportunity for an able and devoted man to emulate the example given by Mr. Eliot at Portland.

Springfield, Mass.—Unity Church Sunday-school (Rev. John Cuckson's) have voted to relinquish their Christmas tree this year, in order to send $25 to the Crow Indians. They are also going to send a box of clothing and toys for Rev. Mr. Bond and his wife, missionaries among the Indians.

St. Louis, Mo.—The Church of the Messiah had as a part of its Christmas morning service, on Sunday, December 26, some noble Christmas music by a choir of sixteen voices, and in the evening a beautiful Sunday-school service.
—The Unity Club of Mr. Learned's church is studying Wordsworth this winter. Nine evenings will be given to "The Excursion."

Tacoma, W. T.—Mr. Greer has returned from his two weeks' conference trip, which necessitated a six day's sea voyage—a very rough experience—and permitted only eight days' stay at San Francisco. What an example for lazy ministers! A new church edifice is soon to be erected at this point.

Templeton, Mass. — Rev. Nathaniel Seaver, Jr., has accepted a call to the Unitarian Church.

Washington, D. C. — A course of monthly free popular lectures is being given in the vestry of the Unitarian Church. Hon. Simon Wolf speaks on "Egypt", Hon. Arthur McArthur on "Industrial Education", and Rev. Wm. A. Bartlett on "The Huguenots". On Sunday, December 12, Rev. M. J. Savage, of Boston, preached, exchanging with the pastor, Rev. R. R. Shippen, and on Monday evening lectured on "Laughter in Earnest." The Parish Union, at its Wednesday evening "Study Meetings", is taking up the different religions of the world, and contemporaneous movements of religious thought in this and other countries.

Winchester, Mass.—At the last annual parish meeting action was taken which has in important ways widened and increased the interest of the members of the parish.
—The Ladies have organized a branch of the Women's Auxilliary Conference, and just now are sending help to Arcadia, Wis.
—A course of concerts and lectures is under way in the church, the proceeds for the support of the church music. They are well patronized. The lecturers include Prof. Winchester on "As You Like It", and Rev. H. B. Carpenter on "Lord Chatham, the Champion of American Independence".
—The last meeting of the Good Will Club took "Christmas" for its topic. The programme included papers on "Christmas in History", "Christmas in the Church", "Christmas in Song", "Christmas in Literature" and "Christmas in Art", and a very pleasant evening it was.
—The Sunday-school had a Christmas festival Christmas eve, and united with the congregation in a church service Sunday afternoon.

To all Unitarian Ministers and Churches:

We take pleasure in saying that Rev. Charles B. Roberts, of Upper Alton, Ill., formerly a minister in the Baptist denomination, and Rev. E. C. F. Krauss, of Kansas City, Mo., formerly a minister of the Lutheran

denomination, having applied for recognition in our Unitarian fellowship, we, the Committee on Fellowship for the west, appointed by the National Unitarian Conference, have made due investigation concerning their moral and religious character, and take pleasure in commending them to the fellowship of our ministers and the confidence of our churches.

J. T. SUNDERLAND.
JOHN R. EFFINGER.
December, 1886. J. C. LEARNED.

FEWER CONUNDRUMS, PLEASE!

The beginning of a new year of the UNITARIAN, and the renewal of subscriptions, prompts us to some rather personal and perhaps we should say confidential, communication with our correspondents. If there should be any trace of levity in our manner of expression, let no one suppose that we do not have a very serious meaning.

We wish we were good guessers, but are troubled lest we never shall be. For more than twelve months, now, we have been practicing the guessing art pretty assiduously, assisted by one or two other persons who in other business matters are bright and competent, but we have to confess to some discouragement.

We have thought of employing a clairvoyant or a mind-reader, but the revenues of the UNITARIAN will hardly yet justify that, and so we are unable to see what else to do except appeal to our correspondents, kindly asking them to send us fewer conundrums this year than last.

When a subscriber sends us his name as from "Quincy" without naming any state, we cannot for our lives tell whether his paper should be sent to Quincy, Ill., or Quincy, Mich., or Quincy, Mass. The subscriber evidently himself knows, and pays us the compliment of taking it for granted that we know as much as he does. We are appreciative of the compliment, but painfully conscious that he is mistaken. We are diligent students of the U. S. Postal Guide, and flatter ourselves we are becoming quite proficient in its lore. Among the many things we are learning from it is the fact that a very large proportion of our names of post-offices in this country appear in more states than one, some in six, eight, twelve or more states. And yet, alas! about twenty per cent of our letters leave us the conundrum to guess, which one of these two or twelve states they are from. And if we can't guess the state of our correspondent, we don't succeed any better when the state and town both are left off, as is often the case!

And when—Mrs. Israel Smith, say—writes asking us kindly "to *change the address* of her copy of the UNITARIAN to San Francisco", but doesn't tell us *where from*, we are puzzled again. We do the best we can, setting ourselves heroically to the task of looking through our 6,000 names of subscribers, which are all arranged by states and towns, to find that of the good lady. The chances are that we shall find it three or four times over, and then comes the new conundrum—Is it Mrs. Israel Smith of Johnstown, N.Y., or of Johnstown, Pa., or of some other Johnstown, that wants her paper sent to San Francisco? Sometimes we have a clew in the post-mark, but often not, and then there is nothing left for us but to write to all our Mrs. Israel Smiths and ask which one wants her paper changed as indicated. Or when a kind friend earnestly interested to extend the circulation of the UNITARIAN sends us this week the names of twenty new subscribers and incloses money from nine, but does not tell us which nine, how for our lives can we know? and then when next week he sends us the money from four more, how again are we to divine which four?

All of which we say not in anger, but in sorrow—sorrow that we cannot serve the friends, who do all this forgetting, so promptly or well as we want to and could, if they would always just tell us, and tell us plainly, who they are and where they are, and what they want us to do for them.

To sum up, please don't leave us to guess anything! Be sure to sign your name, and sign it at least plainly enough so that the three persons to whom we submit difficult signatures will not each come to a different conclusion, as has more than once happened. Be sure to give your full address, including your state. If you order a change of address, please always tell the place *from which* as well as the place to which you wish the change made. If you send money and more subscriptions than one, please tell *which* subscriptions the money is designed to pay for. In a word, please be careful and explicit in all communications; then with care on our part, which we promise, you will be well and promptly served, and we shall all be reasonably happy. But life is too short for conundrums!

BEGINNING OF A NEW YEAR. RENEWAL OF SUBSCRIPTIONS.

We have reached the beginning of a new year,—the time for renewing subscriptions has come. May we ask that these renewals be made with little delay. As we publish at so very low a price, promptness as well as pay in advance is necessary? To the friends in all parts of the country who last year volunteered to act as agents for the UNITARIAN, *and in many ways helped us in getting subscribers, we return our thanks. If such are willing to continue their aid the coming year we shall be grateful. But let no subscriber wait for some one to solicit his renewal, but send his subscription, with the money accompanying, directly to us.* ***Address, Rev. J. T. Sunderland, 115 Monroe street, Chicago.*** *For directions for sending money see page ii of cover.*

Although, as we inform our readers on another page, the UNITARIAN *has now reached so large a subscription list as to be self supporting, yet we are naturally desirous of a still wider field of usefulness for it. And this it may easily have, if those who believe in the work it is trying to do, will help make it known.*

What can friends do, and ***now,*** *at the beginning of a new year, to help on? We answer:*

They can promptly renew their own subscriptions.

They can subscribe for an extra copy, for a friend or relative at a distance.

They can act as volunteer agents for it among neighbors and acquaintances.

They can use their influence to get their church canvassed, and if possible a regular agent appointed and announced from the pulpit.

If they are ministers, they can recommend it publicly to their people.

They can try to get their churches to subscribe for twenty-five or fifty copies to be put on the literature table at the church door, or to use in Post-office Mission work, or to be sent every month as silent missionaries into families in the community where they will do good, or for ***us*** *to send out for Post-office Mission purposes, or into college or other reading rooms, throughout the country.*

Or, if they cannot do anything more, they can at least furnish us a few names of persons to whom we may mail specimen copies.

Packages *of the* UNITARIAN *will be sent* ***free*** *to ministers, Post-office Mission secretaries, or other workers who wish to distribute them in their churches or otherwise use them as samples.*

Single sample copies will be sent free to all applicants.

SELECTIONS FROM THE STANDARD

Creeds of Orthodoxy. Compiled by J. T. S. Republished from the *Unitarian* of December, 1886. *A very effective Tract.* Six for 5 cents; 50 cents a hundred. Address, Office of the *Unitarian.*

THE INQUIRER, a Religious, Political and Literary Newspaper, and Record of Reverent Free Thought. Established 1842. During the whole course of its history it has been identified with the interests of those free churches which, under various names, are bound to no fixed creed, but seek to promote a scientific theology, and the cause of practical righteousness. Terms of subscription—A single copy for 3 months (13 weeks) prepaid, 2s. 6d.; ditto for 6 months, 5s.; ditto for 12 months, 10s. Subscriptions can commence at any time. All payments in respect of the INQUIRER to be made to Mr. WALTER MAWER, Sunday-school Association, 37 Norfolk street, Strand, W. C., London.

THE ATLANTIC MONTHLY FOR 1887 will contain, in addition to the best Short Stories, Sketches, Essays, Poetry, and Criticism, two Serial Stories:

"The Second Son." By Mrs. M. O. W. Oliphant and T. B. Aldrich.

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This work, long in preparation by an experienced Sunday School worker, contains over 200 separate musical selections, together with a number of musical and responsive services for the festival and ordinary occasions of the Sunday School and the Home Altar.

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THE JOHN CHURCH CO., 19 E. 16th St., New York.

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THE YEAR BOOK OF THE UNITARIAN Congregational Churches for 1887, now ready, has all lists corrected as nearly as possible to January, 1887.

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